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Psalm 78 and Canadian history

The Catholic church played an important role in the early history of Quebec but its influence is still evident today. This photo depicts an outdoor mass being celebrated at "Le Balcon vert", a locale maintained by the Touring-Club of Quebec on a hillside at Baie-Saint Paul, 65 miles east of Quebec City on the north shore of the Saint-Laurent river. (Quebec government photo).

by Andy A. den Otter

Mr. den Otter is associate professor of history at Memorial University of Newfoundland in St. John's.

I will tell you a story with meaning,
I will expound the riddle of things past,
things that we have heard and know,
and our fathers have repeated to us.

With these words the composer of Psalm 78 introduced a brief history of the "wonderful acts (which the Lord) has performed." Possessing a deep sense of history, the Psalmist composed this song because he wanted to demonstrate that God blesses those who trust him and judges those who rebel. Moreover, he wanted to teach his listeners that a nation which disobeyed God's command—that they must tell their children of God's great acts in their history—suffered ruin. When the people lost their trust in God they no longer kept any of his laws. The nation which forgot its history became a "disobedient and rebellious race, a generation with no firm purpose."

The Psalmist's concern for the history of his people sounds strange to the modern ear. Today history is ignored: elementary and secondary schools slight it, university students avoid it, and the general public seldom reads it. In an age which extols usefulness and idolizes practical, scientific solutions to current problems, history is judged to be irrelevant, even useless. The history of Canada suffers doubly because, so say its critics, when compared to Europe, Canada's experience is too dull, too short and too simple to merit serious study.

This modern attitude is unfortunate for even if history cannot solve the problems of world hunger or avoid bloody wars, it does have value. In its most elemental sense, history can be an enriching experience. It releases a person from the bondage of his own mind, frees him from the shackles of time and place and transports him to another world. A reader of history can share the thoughts of past leaders, experience the amibitons of other countries, or relive the traditions of ancient states. Even the most casual student can discover different ways of life, social values or government institutions. History, like a novel, a play or vacation travel, can bring enjoyment and greater insight into the world around us.

Apart from this intrinsic value, history is also important because it deals with people. It is concerned with their creative activity, their decisions, hopes and failures. In its broadest sense, history describes, analyzes and tries to explain the actions of men and women. It tells how people have formed their culture. By learning something about this process, by discovering the origins and life history of present institutions, the reader of history may better understand their purpose and their function. History, and Psalm 78 would agree, will help us to fathom the actions of our fellow citizens.

Most importantly, however, history is valuable because the present is so totally tied to the past. History can never be an irrelevant story of past mistakes best forgotten. The problems we face today are the results of actions taken yesterday or perhaps a year or a century or more ago. Today's bloodshed in Ireland is the result of centuries of conflict. The alienation in Quebec is a product of years of misunderstanding and repression. This intimate connection between then and now must never be forgotten. If it is, the present will become senseless.

The most important function of history, therefore, is to help us to see meaning in present events. No-one can draw judicious conclusions from the current happenings in Ireland without some knowledge of their roots. The independence movement ir Quebec is incomprehensible without some awareness of its long history. Without historical insight our observations about these seemingly senseless events will be naive and superficial. As Cicero said long ago: "To be ignorant of what happened before you were born is to be ever a child." A perception of history will help us to discover meaning in current events; a consciousness of origins will assist us to avoid simplistic remedies for complex problems.

Examples of historical naivity come readily to mind. In a recent *Calvinist Contact*, to mention but one instance, a letter-to-the editor openly suggested that the French Canadians were unpatriotic because so few volunteered to fight in the two world wars. While French Canadians have never enthusiastically marched to their deaths, under English commanders, in a foreign country, and in a war of Europe's making, they have always been fiercely patriotic, deeply attached to their homeland, and ever ready to defend it. Dutch readers will appreciate their opposition to Canadian involvement in the Boer War. In fact, the attitude of French Canada differed little from that of the United States. They were North Americans. In the two world wars, the most eager volunteers were the unemployed and recent immigrants from Great Britain. The former saw the war as a job; the latter rushed home to defend the "old country." Unfortunately, to accuse the French Canadians of cowardice and disloyalty does not merely reveal an ignorance of history, but it enflames the malice which divides, and it kills the compassion which unites us. That is tragic.

In our circles we talk a great deal about Christian political and social action. This is part of the heritage of our parents or grandparents, who were actively involved in the political and cultural events of the Netherlands. Our forefathers were, in the words of Psalm 78, "a generation with a fixed purpose." They had definite objectives because they possessed a real sense of time and place. They lived their rich history and could explain it to their children. Consequently they debated current events with skill and understanding. The past as not a meaningless burden to them, but an inspiration for action, a springboard to the future.

We, who are the children of this uprooted immigrant people, must recover our confident sense of time and place. We, unfortunately, do not know ourselves. Like most of our fellow citizens we suffer from collective amnesia, groping aimlessly for our identity. We know little about the origin of our political parties, our school systems, our labour unions, our large business enterprises. We still have to learn that Canada's heritage is rich, exciting, and complex. It certainly is important. Absolutely essential to an effective witness in a troubled country is a keen historical sensitivity.

As Christians, especially, we must be familiar with the heritage of our country. We believe that God works not only in

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NEXT WEEK:
Christmas comes early

VIEWPOINT

Are you ready for an old age home?

Somehow it seems appropriate that, even though this is the International Year of the Child, a number of Christian homes for the aged have been opened. Despite the emphasis on youth as a result of the United Nations declaration that this was going to be the year of the child, organizations and even the church continued their commitment to provide Christian housing for the elderly.

Our church communities have in recent years become faced with the care of the elderly. The immigrant family of the 1950 s was basically young. The children have grown up and married, leaving Mom and Dad to enjoy their retirement and, increasingly to prepare for old age.

In most cases the church, through its diaconates, has attempted to establish accommodation for our retirees, either by providing regular apartment living or by establishing homes for the aged with nursing care.

Christian homes for the aged, complete with nursing care, are just getting off the ground. Official opening of Shalom Manor in Grimsby, Ont. took place recently (pictures and story next week). The facility provides apartment living with a common dining room for all meals and with basic nursing care. Church services are also provided - in the mother tongue - for those who cannot make it to the nearby church.

Holland Christian Homes in Brampton has its Trinity Towers which is simply apartment living. Plans are under way for a home for the aged in an adjacent building which will provide nursing care. Other homes exist across the country.

The church has seen the need to provide these facilities. Those who are reaching retirement age have asked for such facilities. It all seems so nice and natural and yet the potential residents face a difficult decision.

It is not easy to leave your house, garage, workshop, greenhouse, garden, etc., to move into a two or three room apartment. It is difficult to sell off all of that excess furniture which has formed a part of that person's or that couple's life for 30 or 40 years. An apartment will just hold so much - and the rest will have to go! It seems callous, and it is.

What's more, many retirees treasure their independence and their privacy. They like their big house so that they can still have all of the children and grandchildren over on a Sunday or for a birthday. Dad will have a hard time parting with his favorite garden shovel, the one he brought over from the old country, the one that "feels just right" when he's out in the garden.

Indeed, when you get older you are suddenly faced with decisions which will change your life; leaving your home to move into an apartment, leaving many of your friends behind in church where you worshipped for more than 20 years.

My father always dreaded the day when he would have to go to a home for the aged. He disliked being couped up in an apartment, preferring instead to work in his garden all day. Thankfully, he died in his garden behind the house.

For those hundreds of you who will be moving into senior citizens housing or into a Christian home for the aged, I wish you strength. The transition will not be easy for many of you. It means leaving behind many things that are precious to you. It means taking up a new residence together with fellow believers so that you can enjoy the final years of your life in a Christian setting.

Keith Knight

NEWSVIEWS

Keith Knight

Clark eyes a majority government

Prime Minister Joe Clark's Conservative government is inching its way towards formation of a majority within the House of Commons. Last May the country found itself without Pierre Trudeau as Prime Minister. The people had elected a minority Conservative government, just six seats shy of a majority.

During the summer, Conservative officials have been making the rounds in a quiet fashion, attempting to lure Liberal and Social Credit Members of Parliament to leave their parties and to join the Conservative government. If enough MPs "defected" to the Tory side, the Conservative's job to govern the country would be much easier.

The Conservatives recently scored a victory when Richard Janelle left the Social Credit ranks to become a Tory. Janelle came from the diminishing ranks of the Social Credit party whose only strength is within Quebec, the province where the Conservatives are weak.

Conservative party officials predict that they will have a majority within six months, as a result of two by-elections which must be held and through some MPs' change in party loyalty to the Tory side.

Even though I'm a Conservative, I hope that Clark does not obtain his majority through these means. Firstly, it would not represent the true wish of the majority of Canadians. Secondly, minority governments tend to be more productive when it comes to sound legislation because their every move is scrutinized and criticized by the Opposition. They aren't caught up in an air of self-service and of doing what they want, as was often evident during the decade of Trudeau government and as usually happens with majority governments.

The House of Commons will begin its sessions shortly.

We are all curious to see how Clark manages the nation and we are equally as curious to see how Pierre Trudeau funtions as leader of the Opposition in a minority government.

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DATELINE: THE WORLD

Christian education in emerging Asia – part 9

by Rev. Johan D. Tangelder

How do young churches in Asia hold on to their youth? How are their young people kept within the fellowship of the Church? How do Asian Christian leaders present the fullness of the Gospel to a rising generation? How can Asian Christians overcome the foreign image of Christianity, as it is still commonly regarded as a western religion and the Christian mission still generally indentified with a white face?

Witness the one-way relationship of the "older" with the "younger" churches; the leadership of Christian missions is still mainly in the hands of Western specialists and strategists. Schools of missiology are located in the West and not in Africa or Asia where the action is. A paternalistic attitude towards the "young" mission church is often still obvious.

Theological education, as one way of equipping converts for the tast of pastor or Bible worker, has always been given a prominent place in mission strategy. "Western missionary history," wrote Dr. Verkuyl in his latest book, *Contemporary Missiology: An Introduction*, "and the history of the young churches, prove time and again that, humanly speaking, whether a church will expand or decline is so vitally linked to the training and equipping of native leadership."

Assisting education has always ranked as one of the oldest forms of financial support in the modern history of missions. Large sums of mission money has gone into educational institutions. "Such ventures," comments Dr. Verkuyl, "deserves the support of Christians everywhere, and it is gratifying to note the number of organizations which support such undertakings."

The Christian Reformed Seminary and Bible College in Negros Occidental is one such institution that is still totally dependent on foreign funds. Leadership training is badly needed for the young and growing Christian Reformed Church in the Philippines, but this small denomination has no financial resources of its own. Even the students themselves need almost complete financial assistance throughout their years of study at CRSBC.

One question often raised by Western Christians is: Why can't more highly qualified and prospective leaders come to the West for training? Training Asians in the West for effective leadership in their own churches is not the answer. Theological education must take into account cultural dynamics. An Asian Student in the West will not receive the sensitivity towards his own culture so badly needed for effective communication and leadership in his own country.

Far too many theological students are invited to study in the West. I believe that this is a misuse of the Western churches' financial resources. Funds for the education of Third World Christian leaders are far better spent in their own countries, where educational facilities are steadily improving.

Funds for the improvement of higher theological education in the Third World is a matter of great urgency. The well-known missiologist Stephen Neill notes that it has to be admitted that the well-meant efforts of the Theological Education Fund have resulted only in further westernization of theological training, and so in the production of leaders even further removed than their predecessors from the ordinary life and activities of the churches. He also observes that there is no agreement as to the steps that need to be taken, but that there is agreement that they need to be radical and that the western pattern of training is no longer acceptable.

Theological schools in Asia are challenged from many directions to re-examine their structural models. A survey of non-evangelical Asian schools show that they want to address themselves to what they view as their basic concerns: How to interpret aspects of Asian traditional cultures. How to see poverty, modernization, development and social revolution in the context of God's redeeming purpose for mankind.

Social justice for the Third World's poor is of foremost concern to Asia's theologians. Their approach to the issue betrays their theological background, their view of Christ and the Scriptures. At Wennappuwa, Sri Lanka, the Asian Theological Conference met from January 7-20, 1979. The conference was sponsored by the Ecumenical Association of Third World Theologians. It brought together some 80 Asian theologians, Roman Catholic, Protestant and Orthodox. Its theme was "Asia's Struggle for Humanity." It emphasized the desire for a "liberational thrust" in theology: "We believe that God and Christ continue to be present in the struggles of the people to achieve full humanity as we look forward in hope to the consummation of all things when God will be all in all."

A most encouraging development is the attempt of Asian evangelicals to face today's issues. There is a new desire to work together. To name a few of these developments: The Evangelical Fellowship and the Theological Society of India has been formed. In recent years the Japanese Evangelical Association and the Japanese Evangelical Theological Society were founded. This spirit of cooperation authenticates the Gospel message in Asia, where denominational fragmentation has been a real stumbling-block for the proclamation of the Gospel.

Christian education is of course not confined to theological education. Christian universities and colleges are also in the process of re-thinking fundamental questions, their ministries and their place and function in Asia.

A look at the World Council of Churches

by Harold Pateshall

This article first appeared in Spectator, published in London, England

With the Archbishop of Canterbury now on an East European tour, (June), it is a good moment to examine the position of the World Council of Churches (WCC) in regard to communist regimes. An article published a few months ago by former WCC General Secretary Eugene Carson Blake — "The Churches and Human Rights in Eastern Europe," - is particularly instructive.

This is a prepared defence as to why the WCC is not defending human rights in Eastern Europe, despite its loud and often bizarre espousals of a variety of anti-Western causes and movements, of which its support for Marxist guerrillas in Africa and Latin America are best known.

Assuming that its pronouncements represent official WCC policy, they are an intriguing revelation. As Blake puts it: "Marxist thinking is becoming so important in the Western Churches... The theological reflection on Marxism is now a common necessity for all churches, under whatever form of Government they live and witness. If such a study were not to involve churches which live in Socialist lands, we would deprive ourselves of the experience and witness of churches who live and work in countries where secularization is not only a cultural process but a Governmental program.

Setting aside all the other odd things in the piece, perhaps that phrase "secularization is not only a cultural process but a Government program," might first be savoured by connoisseurs of euphemism. *The Times* of last October 19 put it differently, reporting on secularization as a governmental program as it affects Moldavian Roman Catholics under the heading "Soviet police raze church with bulldozers." Presumably, however, the two ways of putting it add up to the same thing. Blake continues: "The World Council of Churches...knows that many of its general pronouncements on human rights are as much applicable in Eastern Europe as in South-East Asia, North America, South Africa, and Latin America."

But after making this evidently painful admission (the "socialist" countries "are often victims of Cold-War propaganda," he says earlier), Blake indicates that the WCC is in fact often putting pressure on Communist governments to mend their ways. At least this is apparently the idea the following paragraph is meant to convey: "Some of our member churches, especially concerned about such situations, have, after carefully establishing the facts through study and direct contacts, made contact directly with the embassies of specific countries in their own land. Such direct contact with representatives of governments concerned are often more effective than requests or complaints to our member churches in East European Countries."

Pruned of excess verbiage, this seems to indicate that Communist Governments may listen to foreign religious bodies though they will not listen to their own. There is no explanation of why this odd state of affairs should be, but what follows is perhaps as near as we get to one: "We must ask in each case: do we really help by *public* protest, or should we make a non-public approach? Several WCC leaders and staff members have made private demarches to government officials in socialist countries in order to advocate greater freedom for the churches. It must be remembered that we have often found such approaches more successful than public declarations."

However, if Blake is able to specify or quote as much as one instance where a "socialist" government, given this rather peculiar usage of the word "socialist," has in fact changed its internal policies in response to polite behind-the-scenes pressure and appeals from members of the World Council of Churches' staff, he declines to do so. People, he implies, who want the churches to make a public declaration or protest to Communist regimes may not have the churches' best interests at heart, or are perhaps at best dangerously misguided: "There are many people in our constituency who plead for equal treatment in all cases of discrimination. They would like to protest where public opinion is a mighty force as to others where public opinion has little influence. They would like to use the same language in countries where churches are regarded as an important part of the electorate and a strong moral force as in countries where churches are hardly tolerated."

A reader coming in fresh at this point might well agree with Blake's disparagement of the ideal that churches offer the same kind of condemnation and protest against the violation of human rights in pluralistic and religious societies and in totalitarian dictatorships. However, such a reader will in all innocence have missed Blake's fundamental point: for him the churches should not criticise totalitarian societies more vigorously and unequivocally than democratic ones, but less: "Even if the churches get into major troubles when the World Council criticises their governments, these people feel that the World Council should speak there in exactly the same way as in countries where churches are allowed or even encouraged to make their critical contributions." "I know that a policy in which the difference of situation is disregarded may help the public image of the World Council of Churches, but I am not willing to pay such a price for our image."

Quietly assured that this noble self-sacrifice of image will not be in vain, Blake points out that "primary responsibility" is to criticise governments led by Christians, and, returning to a familiar theme: "That is why I told the ecumenical program to combat racism to be so important."

The virtually unanimous testimony of competent authorities on East-bloc affairs, of course, is that Western protest is the one thing that may help dissidents. Even the show-trials, in attempting to indicate the uselessness of protest, indicate that it is a force Communist rulers take seriously.

Church News

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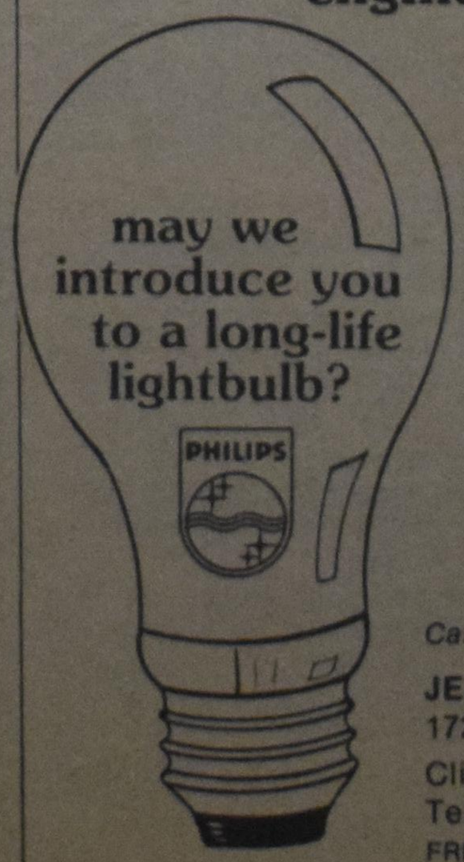

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Een ''eenvoudige'' Bijbel

Alles wat op de bijbel betrekking heeft heeft grote belangstelling onder onze mensen, want ze hebben dat boek van God lief. Daarom steunen we ook altijd die organisaties die zich als doel gesteld hebben de bijbel te vertalen en te verspreiden. En het is ook erg mooi dat verschillende van onze jonge mensen de rimboe intrekken om te proberen de bijbel te vertalen. Er zijn wellicht nog zo'n 15 — 1800 stammen en volkjes die de bijbel nog niet kunnen lezen in hun eigen taal.

Op verschillende plaatsen waar men wel de "grote" bijbel heeft in de eigen taal, doet zich nu het verschijnsel voor dat grote gedeelten van de Schrift niet door het opgroeiend geslacht worden begrepen. U kunt daar iets van lezen in het "World Report," het orgaan van de Verenigde Bijbelgenootschappen. Er stond een interessant artikel in over het "programma voor nieuwe lezers" dat gepropageerd wordt door het Indonesische Bijbelgenootschap. Een zekere predikant James Haire vertelt in dat artikel dat heel veel mensen in Halmaheira, een betrekkelijk groot eiland in de Indonesische Archipel, een eenvoudig en zuiver geloof hebben. Er is een Evangelische Kerk, en ds J.Haire is een zendeling van de Ierse Presbyterian Church.

Hij vertelt over oom Bitjara een copra-boer in de Sahuvallei. Hij is ouderling in de gemeente, en woont achter de Jailolo bergen. Op een dag in juni was hij met enkele vrienden in het kerkje te Balisoan, een dorpje in de Sahuvallei. Er was geen dienst, zoals op zondag. Toch was er wel zoiets als een dienst. Ze vertelden met elkaar het verhaal van Jezus en het verloren schaap door middel van gebarenspel. En zij die het gadesloegen waren er van onder de indruk.

Dominee Jan Sinaga van het Ind. Bijbelgenootschap kwam op Halmaheira werken en hij leidt het project voor nieuwe lezers. wat inhoudt dat de bijbel in aantrekkelijke en leesbare vorm wordt gepresenteerd, tegen lage prijs, aan een brede lezerskring, maar in het bijzonder voor kinderen en volwassenen die niet zo goed kunnen lezen, of van de "grote" bijbel niet veel begrijpen. Ouders en onderwijzers werden getraind in het gebruik van het materiaal op de zondagsschool, de gewone lagere school enz. Twee cursussen waren er geweest op Halmaheira, en een team uit de kerkmensen had een groot aantal van deze vereenvoudigde exemplaren van de Heilige Schrift verspreid en verkocht. Het programma voldeed geweldig, viel erg in de smaak en had een geweldig effect. De leidinggevende ambtsdragers zijn er geweldig blij mee.

Er worden nu plotseling heel wat ouderen en jongeren ingeschakeld om mensen te leren bij de bijbel te leven. U moet nl. weten dat er op Halmaheira in de Evangelisch-Christelijke Kerk 300 gemeenten zijn, met bijna 100,000 leden. En ze zijn verspreid over een gebied dat ook heel wat oorden telt die afgelegen en bijna onbereikbaar zijn. En er zijn maar 50 predikanten voor die 300 gemeenten. En hoe moet het pastoraat geactiveerd worden? Het programma voor nieuwe lezers is van groot belang. De kinderen gebruiken het materiaal op school. Het wordt overal gebruikt als leesmateriaal. Leesboeken voor de scholen zijn n.l. erg schaars.De boeken worden het persoonlijk eigendom van de kinderen. Dat is belangrijk in een maatschappij waar alles gemeenschappelijk eigendom is. De zondagsschool kwam meer in de belangstelling te staan door dit nieuwe materiaal.

Ook vader en moeder genieten, vaak stilletjes, van het lezen in de vereenvoudigde Schrift. Ze willen dat niet graag toegeven, als zouden ze van de "grote" bijbel niet alles begrijpen. Door dit nieuwe programma is de bijbel weer gaan leven voor de bevolking van Halmaheira. Mensen die het christelijk geloof leerden kennen door middel van massabewegingen, worden nu geconfronteerd met het Evangelie en ontmoeten de Heer Jezus en zijn discipelen in de Schrift.

Er is in Halmaheira een jonge kerk en veel mensen hebben een eenvoudig en zuiver geloof. Dat is allemaal goed zolang ze geisoleerd zijn. Maar kan dat geloof het uithouden tegen de schrale winden van de modernisering? Het geloof heeft verdieping nodig, voor de jonge nieuwe lezers en voor de ouderen die net begonnen zijn met lezen.

Het speciale programma van het Indonesische Bijbelgenootschap is voor hen een geweldige hulp in de Evangelisch-Christelijke Kerk van Halmaheira, die meer dan 90 procent van de christelijke bevolking en ruim 40 procent van het totale inwonertal van de eilanden telt.

We kunnen slechts de verwachting uit spreken dat deze hulpmiddelen van de Bijbelgenootschappen, het brengen van een vereenvoudigde bijbel in de moedertaal van duizenden mensen (358 talen over de hele wereld) de gemeenten leidt naar de "grote" bijbel.

J. VanHarmelen

De province Quebec 10

Louis Riel

door William Stewart

(Canadian Scene) — De executie van Louis Riel in het najaar van 1885 maakte de kloof breder tussen de Frans- en Engels-sprekende mensen, een kloof die men door de Confederatie, 18 jaar tevoren, had willen overbruggen. Het bracht de overeenkomst van de Confederatie ook in ernstig gevaar.

Het ophangen van de godsdienstige mysticus, die aan het hoofd stond van de opstand van de Metis van de prairies bracht heel wat gemoederen in beweging in Quebec omdat men aannam dat Riel's Franse, Katholieke achtergrond het object was van de Engelse, Protestantse haat.

Na 1815 emigreerden er veel Protestantse leren naar Upper Canada. Zij vormden plaatselijke lodges, en in 1830 werd er een "grand lodge" gevormd in Brockville. Deze lodges stonden klaar om zich te verzetten tegen alles wat de verdediging van het Protestantse Christendom en de eenheid van het Rijk verzwakte. Zij hebben zich altijd verzet tegen Roomse scholen, en tegen het gebruik van de Franse taal in de scholen. De Orange Order was oorspronkelijk een Engelse

PERSOVERZICHT

• Het wordt zolangzamerhand duidelijk dat we een konservatieve regering hebben. Getrouw aan het principe "leve de business" beloofde Ottawa het zaken doen in Canada gemakkelijker te zullen maken. Buitenlandse investering wordt ook weer aangemoedigd.

• Jammer dat "onze vrouw in het ambt" Flora MacDonald geen hoed draagt. Anders zouden we er een veer in willen steken voor haar nummertje "van dik hout zaagt men planken" bij de Verenigde Naties ten grondslag liggen. "Er is niet veel van terecht gekomen", zei ze onomwonden. Hiep, hiep hoerah voor Flora. Ze is niet op haar mondje gevallen.

• Het broeit in Quebec. De Minister voor Handel & Industrie nam z'n ontslag omdat hij zich niet kon verenigen met Levesque's financiele beleid. Levesque gaf nieuwe portfolio's aan maar liefst elf leden van zijn kabinet. Hij is bovendien aan 't schooien om geld bij elkaar te krijgen voor propaganda voor het aanstaande referendum.

• Clark die zoals U weet er niet in slaagde met de verkiezing een meerderheid te behalen nodigt nu parlementsleden van de oppositie uit om over te lopen. Een is er al gedeserteerd : Richard Janelle van de Social Credit. Elke stem telt.

• Mirabel het vliegveld dat er in Montreal zo nodig bij moest, verliest een miljoen dollar per week, maar dan wat is een miljoen meer of minder.

• Voor Carter gaat niets goed tegenwoordig. Een oktober zou de kanaal-zone in Panama overgedragen worden maar nu hebben ze er in Washington tegen gestemd, en men liet ook weten dat het dezelfde weg zou gaan met het SALT (bewapeningsberperkings) Verdrag. Iedereen in Washington zit met die Russiese tropen in Cuba in de maag. Wat is de oplossing : flink doen, of maar net doen of de neus bloedt?

• De wrede en bloeddorstige zogenaamde Keizer van Centraal Afrika - Bokassa - is uit 't zadel gewipt en vervangen door zijn neefje David Dacko, die meteen maar tot grote konsternatie in Parijs maar even uit de doeken deed hoe Frankrijk die paleisrevolutie georganiseerd had. "Mondje dicht" moet-ie nog leren.

• Viet Nam is een groots offensief in Cambodia begonnen. Er waren berichten omtrent een verschrikkelijke hongersnood in Cambodia.

• Muzorewa heeft Engelands ontwerp-grondwet voor Zimbabwe aanvaard. Het voornaamste punt : geen macht meer voor de blanken. De bisschop verwacht nu weer spoedig zaken te kunnen doen met Engeland. Het staat overigens te bezien of het Front van Patriotten akkoord zullen gaan met de nieuwe grondwet. Voorlopig vechten ze maar door in Rhodesia. Een Hollander - Theunis De Klerk werd gedood door de querrillas.

• De Israeliese luchtmacht heeft vier Syriese jagers uit de lucht geschoten. Washington blijft maar zeggen dat de F-15 jagers die ze aan Israel verkochten daar voor niet bedoeld waren. Ze hadden ze natuurlijk bedoeld als een toerist attraktie : vijf dollar voor een rondvlucht boven Tel Aviv in een F-15".

• Het meest verrassende nieuws komt uit Zuid Afrika waar prime minister Botha afkondigde dat er toestemming komt voor "gemengd Vrijen". Zwart en wit mogen elkaar eerdaags zoentjes gaan geven en zelfs trouwen. Hoe bestaat het. Botha heeft natuurlijk uitgevonden dat liefde toch blind is.

Carl D. Tuyl

geheime vereniging die rond 1686 was gevormd om de revolutie van 1688 voor te bereiden die de Rooms-Katholieke James zou vervangen door zijn protestantse dochter, Mary, en haar echtgenoot, Willem van Oranje (Willem III).

In Ontario had men al enige jaren stemmen gehoord, vooral uit de Orange Lodge, om Riel op te hangen omdat hij opdracht had gegeven om een werkman uit Ontario, die teveel praatjes had te vermoorden tijdens een opstand van de Metis bij de kolonie aan de Red River in 1869.

Er waren vreemde aspecten aan het geval Riel, een Canadese "cause celebre" waarover zelfs tegenwoordig de meningen nog verdeeld zijn. Riel was niet helemaal van Frans-Indiaanse komaf, en had ook lers bloed. Ook was hij geen zuiver type van de rondzwervende Frans-sprekende mensen in het Westen, die afstamden van voyageurs en handelaars uit New France en hun Indiaanse vrouwen. Hij had een klassieke opleiding gehad aan een college in Montreal en had constitutionele wetgeving bestudeerd in het kantoor van een advocaat in Montreal.

Riel had enige tijd in de Verenigde Staten doorgebracht en omdat hij zowel Engels als Frans sprak, trad hij in het begin als tolk op voor de Metis aan de Red River toen landmeters van de federale regering op land kwamen waar zij op woonden. Al gauw stond Riel aan het hoofd van het Metis verzet tegen regeringsmaatregelen om de souvereiniteit van Canada uit te breiden naar het Westen zonder de volken die op de prairies woonden te raadplegen.

Sommige geschiedsschrijvers zijn van mening dat hoewel de regering van John A. Macdonald bekwaam en tactvol handelde met Quebec en zijn leiders, zij weinig begrip of behendigheid toonde toen zij het bestuur van het westelijk gebied op zich nam.

Men noemt uiteenlopende getallen voor het aantal Fransprekende mensen in het Westen in die tijd, die lopen van 7,000 tot 30,000 Metis, en dan nog Indianen, Engels-sprekende mensen van gemengd ras, een aantal blanke kolonisten en personeel van de Hudson's Bay.

De regering werd in beslag genomen door vele van de moeilijkheden in de begintijd van de Confederatie, en was bezorgd over Amerikaanse belangstelling voor het Westen, en de mogelijkheid van pogingen tot annexatie. Er was ook tweestrijd tussen Ontario en Quebec over kolonisatie van de prairiegebieden en er gingen hier en daar stemmen op om een tweede Frans-talige provincie te stichten.

Ten tijde van de opstand aan de Red River was men in Quebec matig geinteresseerd, maar de executie van de arbeider, Thomas Scott, die gevolgd werd door een campagne in Ontario om Riel aan de galg te brengen, wekte de aandacht in Quebec. Hoewel de Confederatie de bedoeling had een compromis te bereiken tussen de uiteenlopende belangen van Ontario en Quebec, toonde de zaak Riel wel aan dat de weg naar een schikking lang zou zijn en een grote mate van diplomatie op hoog niveau zou vereisen.

Er waren theatrale aspecten aan de zaak Riel, die in Quebec de belangstelling van het publiek prikkelden. Maar in Ontario maakten zij de vijandigheid nog intenser. Na de gebeurtenissen aan de Red River die aan 3 mensen het leven kostten, vluchtte Riel naar de Verenigde Staten. Teruggekeerd in Canada, werd hij, zonder een campagne te voeren, drie maal gekozen voor het Parlement in de constituencey van Provencher in Manitoba.

De regering van Ontario had een beloning uitgeloofd voor zijn arrestatie en hij kon zodoende niet in zijn zetel plaats nemen, maar een keer slaagde hij erin om het register van Leden te tekenen en de ambts-eed af te leggen. Hij verkreeg amnestie op voorwaarde dat hij vijf jaar buiten Canada zou blijven.

Met de kennis die hij in het advokatenkantoor in Montreal had verworven, had Riel voorstellen opgesteld voor de constitutie van een westerse provincie en in 1870 werd Manitoba gesticht. De Constitutie van Manitoba bevatte voorstellen van Riel voor een tweetalige wetgevende vergadering, en 607.042 hectaren land werden aan de Metis toegewezen.

De oorzaken voor de Northwest Rebellion in 1885 in Saskatchewan leken veel op die van de opstand van 1869. Zij waren het gevolg van veranderingen in het levenspatroon van de Metis omdat de bisons waar zij op jaagden aan het uitsterven waren. Zij hadden geen aanspraken op land en vreesden dat een golf van blanke kolonisatie na de aanleg van de spoorlijn hen zou uitvagen. Velen waren al uit het Red River gebied naar Saskatchewan verhuisd.

Een groepje Metis ging naar de Verenigde Staten om Riel te vragen terug te komen en hun leider te worden. Riel was van mening dat hij een religieuse zowel als een politieke zending had en dat leidde tot zijn val. Meer dan 100 mensen werden in de Northwest Rebellion gedood en Riel verloor de steun van de oudere Rooms-Katholieke geestelijkheid vanwege zijn on-orthodoxe godsdienstige opvattingen. Men twijfelde aan zijn verstand. Toen hij vanwege landverraad voor de rechtbank moest komen, verdedigden zijn drie advokaten uit Quebec hem op grond van krankzinnigheid, maar Riel sprak hun bewering tegen.

Het kabinet van Macdonald besloot dat Riel ter dood gebracht moest worden, hoewel bekend was dat hij in Quebec afgeschilderd zou worden als het slachtoffer van kwezelarij over ras en religie. De collega's uit Quebec in het kabinet van de eerste minister waren het met de beslissing eens. Een van hen schreef dat de tijd uiteindelijk de mensen tot nadenken en een compromis zou brengen en een conflict over de zaak, dat zou kunnen leiden tot broedermoord, zou voorkomen.

Na de ophanging waren er massa-protesten in Quebec en een provincale "Parti National" werd gevormd om aan de verkiezingen van 1887 mee te doen. De nieuwe nationalistische partij, onder een energieke leider, Honore Mercier, won de verkiezing en maakte een eind aan het langdurige Conservatieve bestuur.

Mercier ondernam stappen om de voorwaarden van de Confederatie te veranderen; het was zijn opinie dat de provincies de Confederatie hadden geschapen, en ook het recht hadden om hem te wijzigen. Hij riep een conferentie van de provinces bijeen in het najaar van 1887 in Quebec, waar de premiers van Nova Scotia en Ontario aan deel namen, die bepaalde grieven hadden, en ook de premier van New Brunswick.

Hun serie resoluties vroeg om veranderingen in de verdeling van federale en provinciale bevoegdheden en het document werd naar het Engelse parlement gezonden. Tot aan die tijd hadden de Engelse autoriteiten uitsluitend stukken van de twee huizen van het Canadese parlement ontvangen en zij weigerden te handelen. De kwestie van federale en provinciale jurisdictie is echter nog altijd in discussie in dit land.

De resoluties van de conferentie in Quebec in 1887 waren de eerste gezamenlijke uitdaging aan het adres van de federale autoriteit in Canada. Zij vormden een stap, gebaseerd op de theorie, waarover men nog steeds disputeert, dat de Confederatie een overeenkomst was en niet een politiek ontwerp, gebaseerd op het karakter en de omstandigheden van land met een enorme oppervlakte en een gemengde bevolking.

Er was nog een ander aspect in de situatie van 1887. Het was een periode waarin de generatie mannen, die de Confederatie tot stand gebracht hadden na een mislukt uniebestuur in Ontario en Quebec op het punt stond vervangen te worden door een jongere generatie politici.

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

Schrijf of bel:
Fred Grootenboer
Dahlberg Hearing Aid Services
75 Wendover Dr., Apt. #806
Hamilton, Ont. Tel: 388-8824

SHALOM MANOR
GRIMSBY, ONTARIO

(Rusthuis van de C.R. Churches in Classis Hamilton)

Elke dag bijna ontvangen we nieuwe aanmeldingen. We hebben nog een klein aantal kamers open voor oudere mensen die VERZORGING en LICHTE VERPLEGING nodig hebben.
Schrijf voor inlichtingen aan de administrator Mr. J. Kamphuis, Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5 Phone: 416-945-9808.

CJVB
thans in het achtste jaar met het dagelijkse programma in de Nederlandse taal.

Jan van Bruchem brengt U de "Dutch Touch" elke morgen van 10-11 uur.

's Zaterdags speelt Fred van Hamersveld verzoeknummers op de piano en op het electronische orgel.

's Zondagsavonds van 8.30 — 9 uur 'Te Deum Laudamus'

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PORT CREDIT

Oproep voor suggesties voor regels voor maatschappelijke hulpverlening

Canadian Scene - Hoe komt het dat er zo'n opvallende toename is in het aantal teenage moeders in Ontario die hun babies bij zich houden in plaats van ze op te geven voor adoptie? In 1966 werden er 6.511 kinderen geadopteerd, terwijl in 1977 het totaal was teruggelopen tot 5.077. Is het gegarandeerde inkomen van sociale voorzieningen van $337 per maand de beslissende factor in de beslissing van de ongetrouwde moeder om haar kind bij zich te houden?

Waarom stijgt het aantal echtscheidingen in Ontario voortdurend? De verhouding was 3.3 per 100.000 inwoners in 1921, vergeleken met 224.9 in 1976. Komt dat door de toenemende pressie in ons levenspatroon?

Meer jongelui wonen nu bij elkaar in plaats van thuis zoals vroeger. Waarom? De statistieken tonen aan dat mensen zich gelukkiger voelen als ze samen wonen, maar blijven ze bij elkaar of gaan ze van de ene partner naar de andere? Zijn we tekortgeschoten?

Dit zijn enkele van de vragen die naar voren komen in het rapport "The Family as a Focus for Social Policy", kortgeleden ter tafel gebracht tijdens een perconferentie die door Margaret Birch, de Secretaresse voor Maatschappelijke Ontwikkeling voor Ontario, was samengeroepen. Het rapport is bedoeld als een gespreksbasis op plaatselijk niveau binnen organisaties of in combinatie met andere groepen. De volgende stap zal door de regering van Ontario in September worden ondernomen, als Mrs. Birch en His Honour Judge Guy Goulard een studieconferentie zullen houden in Queen's Park om de kwesties met betrekking tot gezinnen te bespreken en om een discussie over gezinnen op gang te brengen in de hele provincie.

Mrs. Birch zei dat de meest verontrustende kant van de cijfers het feit is dat meer dan de helft van de buitenechtelijke geboorten plaats vinden bij moeders van minder dan 20 jaar "Dat is op zichzelf al een probleem. Ik geloof niet dat een tiener-meisje in staat is om voor een kind te zorgen."

Van de 202.350 gezinnen met slechts één ouder in Ontario in 1976, werden 83.2 procent door vrouwen gedreven en meer dan de helft van die alleenstaande moeders ontvingen de een of andere vorm van sociale bijstand, zei Mrs. Birch.

De goede kant

Men heeft weleens gedacht dat het gezinsleven op uitsterven stond, maar wij zijn blij te zien dat, in tegenstelling tot de geruchten, het gezin als instituut nog springlevend is, zei Mrs. Birch. In 1951 woonden 85.7 procent van de inwoners van Ontario in gezinsverband, en in 1976 was dat getal tot 86.2 procent gestegen. Hoewel het geboorte cijfer in Ontario over de jaren aanzienlijk is gedaald, ontdekte het rapport toch dat gezinnen nog altijd kinderen wensen, zij het dan minder. In 1951 had 63.9 procent van de gezinnen kinderen. In 1976 was dat getal 65.7.

Een van de meest fundamentele van alle statistieken, zowel vanuit het individuele als vanuit een gezins - standpunt, is de verandering in de verwachte levensduur, die een belangrijke invloed heeft op het gezinsleven. Men leeft tegenwoordig langer, zodat het aantal mensen die ouder zijn dat 65 jaar met 85% is toegenomen tussen 1951 en 1976. In 1976 waren er in Ontario 458.200 mensen van tussen de 65 en 74 jaar.

Mrs. Birch zou graag zien dat iedereen die hierin geïnteresseerd is, het rapport leest, en dan deelneemt aan gesprekken over gezinnen. Organisaties van vrijwilligers, kerken en hulpverlening die met gezinnen werken, spelen een belangrijke rol. "Het is mijn overtuiging dat de Regering partners moet zoeken bij haar pogingen om de kwesties betreffende gezinnen te onderzoeken".

Het rapport is verkrijgbaar bij de Ontario Government Book Store, 880 Bay Street (vlak ten N. van College), Toronto, M7A 1N8.

Voor verdere inlichtingen kunt U zich wenden tot Mr. John Nywening, Chairman, Committee on Families, Secretariat for Social Development. (416) 965-7300.

Lezers schrijven:

Wat gebeurt er met de zondag?

Met grote verbazing las ik in *Calvinist Contact* van 7 september het bericht aangaande de nieuwe Windsor kerk, over het gebouw, de tuinaanleg en de eerste spade in de grond. Wat ik het ergste vond was dat het op zondag gebeurde.

Wordt de wet, als gegeven in de Tien Geboden niet meer gelezen waarin staat dat we de zondag moeten heiligen?

Zijn de mensen die daar aan meewerkten zo ver, dat ze geen verschil meer zien en alle dagen gelijk achten? Is dat Calvinistisch?

Het deed mij pijn om dat te lezen in een blad dat van christelijke beginselen uitgaat. We leven in een wonderlijke wereld.

A. Voskamp,
Toronto, Ont.

Wees positief als ouders!

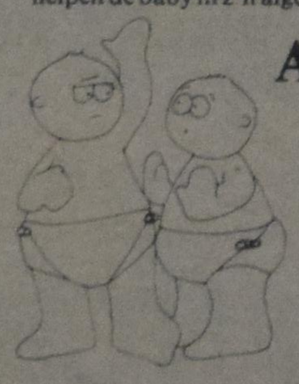
We hebben een serie boekjes voor u: "Kids are people" ("Kinderen zijn mensen") die u kunnen helpen bij de dagelijkse problemen van de opvoeding.

Zal ik ooit weer slapen? ☐

Een boekje gewijd aan de slaap gewoontes van de baby. Hoe het hoofd te bieden aan het wakker worden 's nachts, nachtmerries, enz. Vergeet niet dat het het beste is om al vroeg te beginnen met een vaste bedtijd in het leven van een baby. Deze folder is een goede manier om mee te beginnen.

Spelen en leren (Kleuters en zuigelingen) ☐

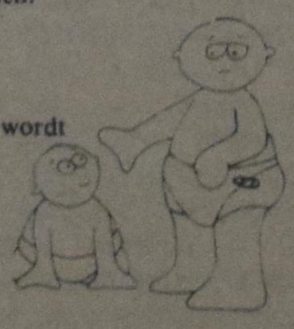
Kleuters en zuigelingen vinden het heerlijk om ontdekkingen te doen. Speel-en leerspelletjes zijn sleutelingredienten voor een gezonde kind-ouder relatie: dingen doen, aanraken, proeven en dramatisch spel. Ook wiegeliedjes, vinger en teenspelletjes helpen de baby in z'n algemene ontwikkeling!



Agressie is natuurlijk ☐

Kinderen gaan door dezelfde gevoelens van frustratie en boosheid als u. En soms is het moeilijk om de vijandschap die uw kind ervaart te doorbreken. Met een beetje zelfbeheersing, liefde en de adviezen uit deze folder, kunt u de agressieve neigingen van uw kind een positieve vorm van zelfexpressie laten worden.

Jaloersheid ☐



Het is bijna onmogelijk te voorkomen dat uw oudere kind achterdochtig wordt als een vreemde, nieuwe baby z'n intrede doet in huis. Help uw kind over deze gevoelens heen door het herkennen er van nog voordat ze tot uiting komen. "Wat te doen als de baby komt", "bizondere behandeling", en "gedeelde zorg" zijn slechts een paar van de verstandige suggesties die dit boekje biedt. Bereid uw kind voor op de komst van een tweede baby.

Zindelijk maken ☐

Enkele behulpzame tips om aan te denken als de tijd van de po is aangebroken. Zindelijk maken hoeft niet ongemakkelijk, lastig, frustrerend of teleurstellend te zijn. Hier is een doeltreffend boekje om uw zelfvertrouwen te sterken bij het aankunnen van dit gecompliceerde onderwerp.

Vrijheid om te groeien ☐

Psychologen geloven dat kinderen nieuwe dingen op natuurlijke wijze zouden moeten trachten te leren. Kinderen willen de dingen zelf doen, maar worden ontmoedigd als ze overbeschermd worden. Wij allen willen onze kinderen graag zien opgroeien tot verantwoordelijke, onafhankelijke volwassenen. Deze behulpzame folder kan dienen als een uitstekende gids op die weg.

Discipline ☐

Discipline is verwarrend voor veel mensen. Sommigen denken dat het verkeerd is om boos te zijn op een kind. Discipline is echter een noodzaak voor een gezonde ouder-kind relatie. Discipline helpt een kind om meer zelfvertrouwen te krijgen en, wat nog belangrijker is, zelfdiscipline. Hoewel er geen pasklare antwoorden zijn biedt dit boekje enkele redelijke suggesties als uw kind onredelijk wordt.

Kinderen zijn mensen ☐

Het belang van prijzen en aanmoedigingen, consequentie in discipline, en het geven van liefde worden besproken. De "kind als een persoon" theorie is bekeken met extra nadruk op de vroege ontwikkeling van een postieve ouder-kind verhouding.

Knip deze advertentie uit langs de stippellijn. Zet een kruisje in de hokjes van de boekjes die u wilt hebben en vul uw naam en adres in en stuur het aan:

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Adres _____

Keith Norton
Minister of Community and Social Services
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OFFICIAL OPENING

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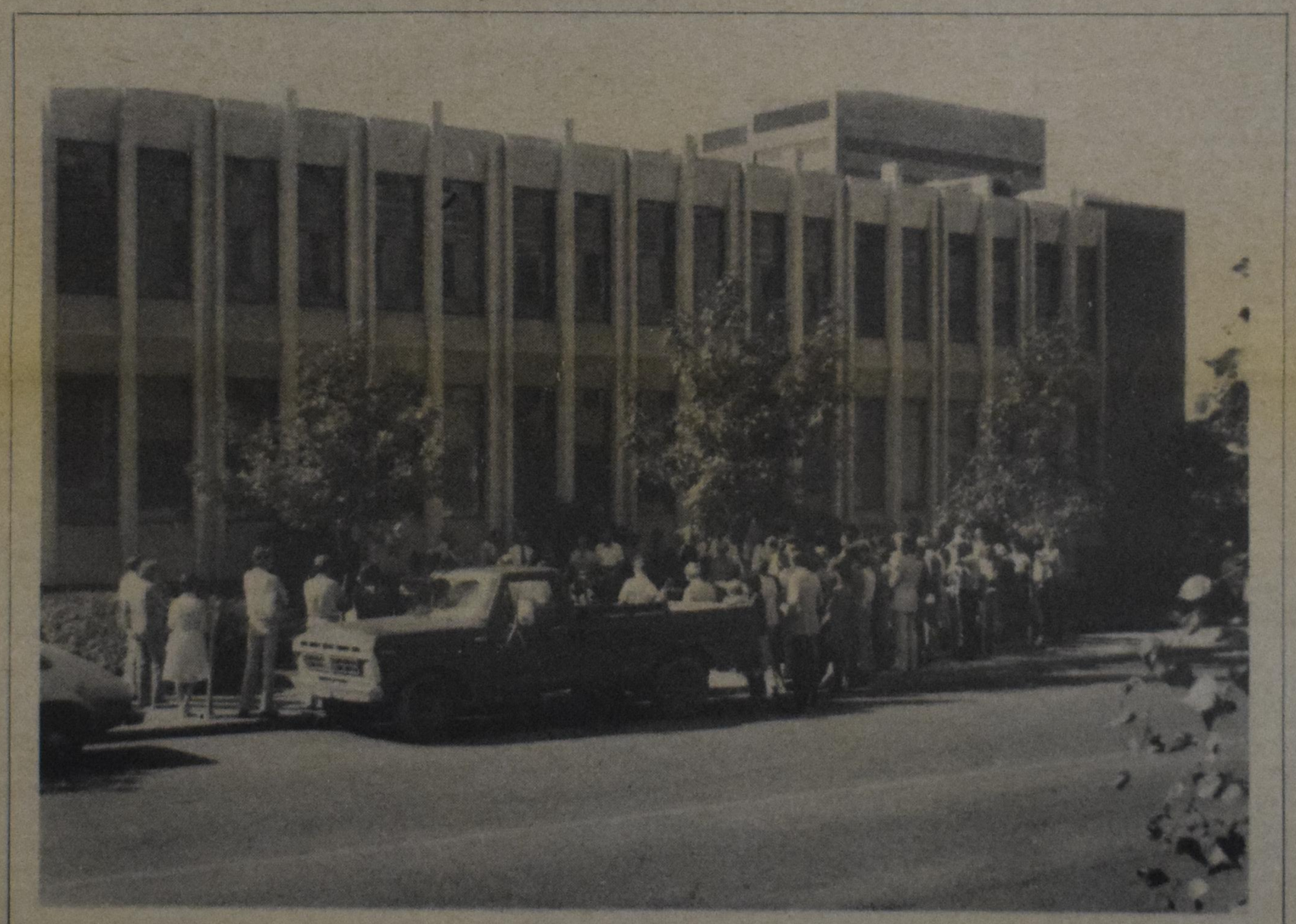


Education under the King

Richard J. Mouw
Professor of Philosophy
Calvin College

(An address for the opening Convocation of the King's College, Edmonton, Alberta, Canada, September 3, 1979)

I am both honored and humbled by the opportunity to speak at this significant celebration. Very few persons are granted the privilege of speaking at the very first Convocation of an educational institution; I dare speculate that this will be for me a once-in-a-lifetime experience.

Needless to say, my assignment here is a very awesome one. Some of you have come today to celebrate the culmination of months and years of dreaming, planning and praying — and to participate, as well, in a public display of the first fruits of those dreams and plans and prayers. But it is quite likely that there are others of you who have come as curious onlookers, bearing perhaps some portion of puzzlement, or even scepticism, about the nature and goals of the institution whose birth we are celebrating. If I am to be successful in fulfilling my assignment here today, I should speak words of wisdom to persons in each of these categories. To those for whom this occasion is one of joy and fulfillment, I should offer words of encouragement and inspiration. To the curious onlookers I should offer a plausible account of the vision which has led to the establishing of this institution.

That is, as I have already said, an awesome task. And there are very few precedents to follow, very few models to match one's efforts against, in the attempt to fulfill such an assignment. But, as I began preparing this address several weeks ago, I was aware of one example to which I could turn for inspiration. On October 20, 1880 — almost 99 years ago — Abraham Kuyper delivered his magnificant address on "Sphere Sovereignty" at the opening ceremonies of the Free University of Amsterdam.

I have read and re-read that address in recent weeks. Kuyper's speech is not one that could be easily delivered on a comparable occasion in 1979. It is fairly technical in nature, and — on my calculations — it took at least an hour to deliver. I assure you that I am not determined to emulate him today with respect to either his style or his sense of his audience's capacity for long-suffering.

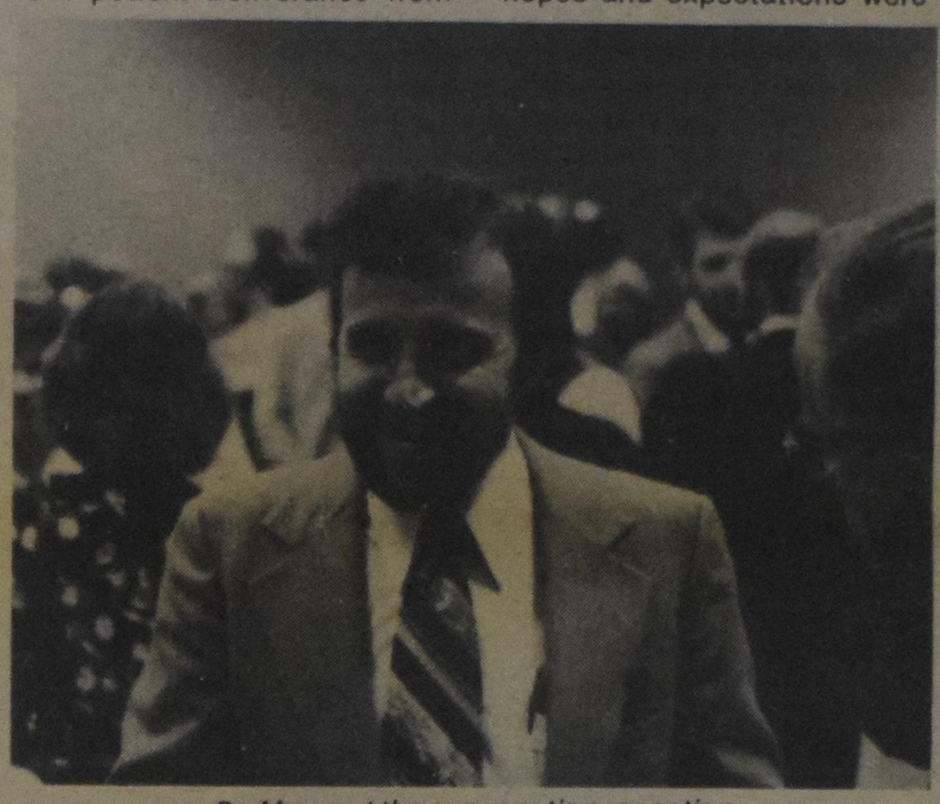
Reading Kuyper's address did, however, confirm me in my original inclination to organize my remarks here today around the idea of the kingship of Christ. Kuyper was concerned to sketch out a framework wherein each basic sphere of life has its proper place, with its own unique patterns of authority — and he was especially interested in pleading for the integrity of an educational task which could be pursued without needless interference on the part of either church or state. But over and over again in his address Kuyper paused to point to the One who stood above all the spheres of human conduct, to the One who alone deserves to be called Sovereign Ruler over all things that exist. Over and over again Kuyper paid homage to King Jesus.

It is this same vision of the kingship of the man from Nazareth which has informed and inspired the dreams and plans and prayers which have led up to this celebration today. Indeed, it is significant that this vision of the kingship of Jesus is not merely an implicit assumption which underlies the educational enterprise whose beginnings we are celebrating today, but that it is emblazoned on the very doorposts of the institution: The King's College. This is, I think, a happy choice.

The kingship motif is a relatively common one in contemporary Christian piety. A few years ago a popular evangelical song ended in the refrain, "The King is coming/The King is coming again!" Christians sing songs of worshipping the King and walking with the King. I have seen, not only Roman Catholic churches, but Lutheran and Anglican ones as well, bearing the name "The Church (or Cathedral) of Christ the King." Unfortunately, however, Christians are not always aware of the profound commitments which are implied by this language of kingship References to Jesus as "King" often border on the metaphorical; they are intended as compliments which are less than literal. Attributions of kingship to Jesus are made by many Christians without a grasp of the concrete power and authority to which they actually point.

Viewed Biblically, talk about the kingship of Jesus is more than a bit of hyperbole or courteous exaggeration. In the context of the Biblical scenario Jesus is the fulfillment of the deepest yearnings of the human species with regard to authority, power and kingship. In my own reflections on the relationship of Christianity to politics in recent years I have been very impressed by the relevance for understanding Christ's kingship of a theme developed by J.R.R. Tolkien — of "hobbit" fame — in a fascinating essay which he wrote entitled "On Fairy Stories." Tolkien there discusses the structure of the fairy-tale: every proper fairy story has a catastrophe which is resolved by a happy ending. Toward the end of his discussion Tolkien tells why he as a Christian has a special interest in fairy-stories: it is because, he says, the Gospel itself is a fairy-story of sorts — indeed it is "a story of a larger kind which embraces all the essence of fairy-stories."

Like the fairy-story the Gospel depicts a catastrophic turn of events. In the fairy-tale there is often a curse or evil spell inflicted: Someone has been turned into a frog or a beast, or someone has been put to sleep as the result of an evil potion. Deliverance from this tragic situation seems virtually impossible — but, lo and behold, the rescuer appears on the scene. The beautiful princess stoops to kiss the ugly frog. The knight in shining armor slays the dragon. The spell of the potion brewed by the wicked witch is broken. "And they live happily ever after."



Dr. Mouw at the convocation reception

In the Gospel story the curse is especially tragic — the good creation is perverted by sin, and the benevolent plans of the creator God seem to have come to nought. But here too the mighty one mercifully and surprisingly stoops to kiss the ugly frog. Here too the dragon is slain. And here too the story ends on an optimistic note — "We will live happily ever after in God's renewed creation."

Now, in thinking of the Gospel as a fairy-tale, Tolkien does not mean to deny the historical truth of the Biblical record. Indeed, he tells us: The Gospel "story is supreme; and it is true. Art has been verified. God is the Lord of the angels, and of men — and of elves. Legend and History have met and fused." The Gospel depicts the happy ending which exceeds all of those happy endings which have been manufactured by the human imagination. And this happy ending is the true account of the way things will turn out.

Well, what does this have to do with understanding Christ's kingship? Allow me to explain. The relationship of the kingship of Christ to the messianic prophecies of the Old Testament can, I think, be understood as a kind of fairy-tale that has come true. In the Old Testament the children of Israel experience a long series of political disillusionments. They have high standards and expectations with respect to the office of kingship, as can be seen in Psalm 72, where the king is described as being "like rain that falls on the mown grass, like showers that water the earth." But these high hopes and expectations were regularly frustrated. Israel experienced many instances of political scandal and corruption. Her kings were all too obviously frail and sinful human specimens.

But in the midst of this kind of political disillusionment, an interesting thing happens. Rather than falling into utter despair over the political process, the Old Testament believers, and especially the prophets, engage in a kind of imaginative wishing. They begin to weave a tale of political fulfillment and satisfaction. They begin to ask questions about what is the proper shape of political hope.

The process of questioning goes something like this. "What would it be like if one of these days the Lord God would send us a real king? What would it be like if we were to wake up some fine morning and find out that our political warfare has ended, that God has put a stop to political scandals and rivalries, that there will be no more Watergates or Koreagates or Ottawagates? What would it be like if some fine morning we would awaken to the announcement that unto us a child has been born, and unto us a son has been given, and that the government will rest upon his shoulders, and his very name will be Wonderful. Counselor and Prince of Peace, and of the increase of his government and of his peace there will be no end? What would it be like if the Lord God would send us a real King, a king who, when he says he will make one thing perfectly clear, he goes on to make one thing perfectly clear, a king who when he insists that we can trust him, we can trust him, a king who when he makes a promise, he goes on to fulfill that promise? What would it be like if the Lord God would send us a king who would feed his flock like a shepherd, who would gather the lambs in his arms, and carry them in his bosom, and who would gently lead those who are with young?"

Jesus is that king. Jesus is the promised one of Israel. Jesus is the fulfillment of the political fairy-tale which was woven — under the guidance of the Holy Spirit — out of the political hopes and fears of the Old Testament believing community. Whether we realize it or not, we are referring to, among other things, this fulfillment of the office of kingship when we address the town of Bethlehem each Christmas with the words: "The hopes and fears of all the years are met in thee tonight."

But I do not mean here to focus primarily on the sphere of politics. The kingly function of Jesus has a cosmic scope. The sovereign rule of Jesus is a universal rule. He was exercising his kingly authority, not only when he contrasted the patterns of his kingdom with those of the rulers of the Gentiles, who lord it over their subjects, not only when burst forth from the tomb, thereby breaking the seal of Pilate, whose soldiers lay as dead men in the presence of the risen Lord — but he was also exercising his kingship when he stilled the angry waves, when he cast out demons, when he healed broken bodies, when he cleansed the temple, and when he taught his followers the fundamentals of the New Covenant.

The kingly rule of Jesus is universal in scope — it is a rule over all spheres of human life — and it is a present reality. This rule, of course, is not universally recognized today. There are still many — their numbers are legion — who do not recognize the presence of the kingdom of Jesus. But those who have tasted the first-fruits of his kingly rule know that the day is coming when all that opposes his kingly designs will be eliminated from the good creation. We know that he will soon subdue all of his enemies, and that every knee will bow, and every tongue will confess his Lordship. We know that all the forces and principalities and powers in the

universe — whether the spirit powers which rule in heavenly places, or earthly powers which presently parade their authority in the garments and technical apparatus of government, education, entertainment, and the economic sector, or the powers and forces of nature, which dwell under the earth — that all of these forces and principalities and powers will be brought into subjection to the sovereign rule of Jesus.

The Christian community is called to show forth and to proclaim his present rule, and to give witness to the fact that the renewal of the whole creation is a certainty. And that is why it is so important and necessary that we claim various spheres of activity for his Lordship. I have a friend, a black Christian, who recently began to work in an inner-city ministry. I saw him after he had been on the job for a week or so, and I asked him how his work was going. He replied: "For the first few weeks I'm just walking around the inner-city, claiming the territory for Jesus!" In that reply he gave expression to a profound insight into the Christian calling: we must claim the territory for Jesus — and we must do this in all spheres of human life.

And so, they have called this institution "The King's College." The use of this name should not be understood to imply that here alone in this tiny area of educational life is a piece of territory which belongs to King Jesus. Nor should we restrict the educational rule of Jesus to that larger network of Christian educational institutions of which this college has now become an important member. The patterns and processes and stuff of education, wherever they are found, belong to his rule. But this school, along with many other institutions of Christian education, is proclaiming, and giving evidence of, the reality of that rule. It means to bear witness to the fact that we can bring the deepest hopes and fears of educational and scholarly activity into subjection to the sovereign rule of Jesus.

How must The King's College go about this task of bringing all that falls within its proper mission into subjection to the reign of Christ? There are at least two general aspects of this task which are important to underscore. The first can be described in the passive voice: The King's College must be a place in which Christians are acted upon by the kingdom of Jesus. It must be a place where persons are shaped by the Gospel in ways which are appropriate to the educational and scholarly enterprise. This is not a "Bible school," nor is it a church or a family or an encounter group. It is a place where liberal arts education and scholarship take place. And it is important that much attention be given to the ways in which the Christian Gospel can have a proper impact on all of the processes and procedures, programs and activities which are peculiar to an institution of this sort.

Dr. Mouw addresses the audience

A Christian educational institution must be a place where educational sanctification takes place — where Christian persons are nurtured in such a way that the spirit of Christ is breathed into all that they do as educators, students, administrators and scholars. This must be a place where the gifts of the spirit and educational, scholarly, theoretical and administrative expression — where wisdom, following the list of gifts found in I Corinthians 12, wisdom and knowledge are given scholarly utterance, where intellectual faith is exercised, where academic healing is experienced, where administrative miracles are worked, where the gifts of prophecy, discernment of spirits and the interpretation of tongues are brought to bear on questions of culture.

As a centre of Christian nurture, this institution should not restrict its educational efforts to young persons in their late 'teens and early twenties. It must also seek ways of offering its services and resources to the entire Christian community, as a place where persons from many vocations and situations can come apart for the gaining of a perspective on their work and play, their lives as consumers, parents, spouses, church members, and citizens. In these crucial times it is also important that this be a place where ecumenical and cross-cultural discussion take place, where Christians from different confessional traditional and cultural situations engage in the sort of dialogue that can build up the entire Christian body unto obedience.

The second aspect can be formulated in the active voice: The King's College must itself be an agent of the kingdom, it must engage in activities which extend the visible rule of Christ, carrying the influence of that rule into the larger human society. The passive and active dimensions of this task are complementary. As persons who have been nurtured by Christ, we must in turn become sources of nurture in the world. As those who have been served by him, we must in turn become servants of others, especially of those who are oppressed. As those who have been shaped by the kingly rule of Jesus, we must in turn become shapers of culture in accordance with the demands of the Gospel. As those who have been acted upon by his kingdom, we in turn must be agents of that kingdom.

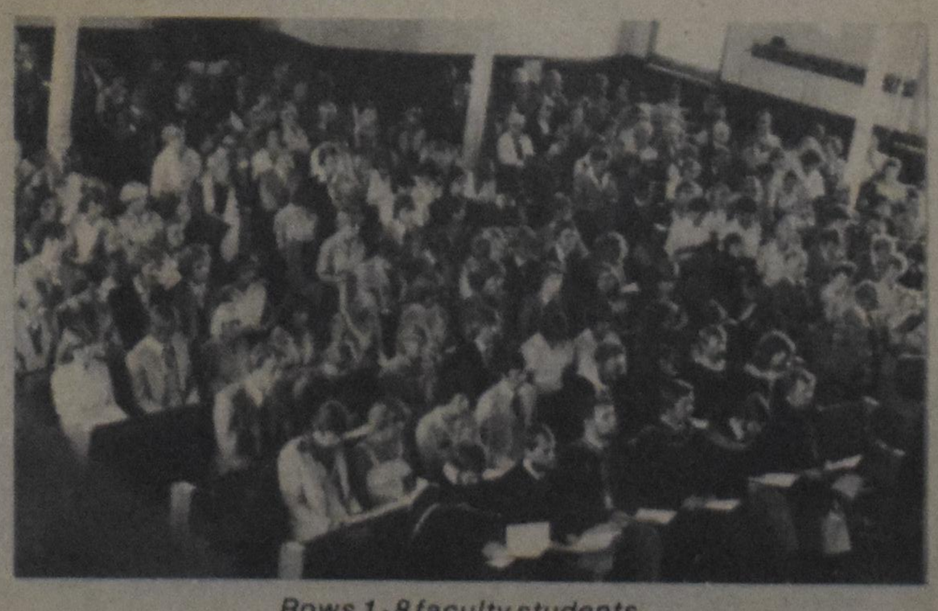
There are many ways in which The King's College can contribute to the expansion of the visible rule of Christ. It can do so by cooperating with the variety of Christian organizations in Canada and elsewhere, and specifically here in the province of Alberta. It can promote sensitivities in this part of Canada to the cries of the oppressed of the earth, to the victims or racism, sexism and political and economic injustice. It can provide a clear model for all to see of what it is like to be a community of scholars who are fearlessly wrestling with urgent issues from a posture of obedience to the Word of God.

Not the least of the contributions to the service of the King that this school can make is by promoting an awareness on the part of its students of the richness of the creation, of the brokenness of a cosmos tainted by sin, and of the full scope of the Gospel of grace. In a provocative address to the 1971 Jerusalem Conference on Biblical Prophecy, James M. Houston - now of Regent College in Vancouver - appealed to evangelical Christians "to use the whole range of their professional skills to speak prophetically about our times (reaching) into every professional area of life, just as in the past we have emphasized the geographical penetration of our world with the Gospel."

Dr. Houston's comparison of the cultural and scholarly calling of the Christian community today with the missionary enterprise of the 19th century is an illuminating one. Just as missionaries in the 19th century could venture into uncharted continents with the confidence that there are no cattle on any of a thousands hills which have not been formed by the Creator's hand, and that there is no human being in any jungle thicket who has not been formed in the image of the God and Father of Jesus Christ, so we must enter into the difficult task of cultural exploration - of penetrating the professions and disciplines - with the full confidence that there is no economic or aesthetic or legal sin for which the Lamb of God was not a worthy sacrifice, and that - as Abraham Kuyper put it in his memorable words at the opening ceremonies of the Free University - "there is not an inch in the entire area of our human life of which Christ, who is the Sovereign of all, does not cry: 'Mine!"

In spite of the fact that I many reasons to pray for God's blessing on this institution.

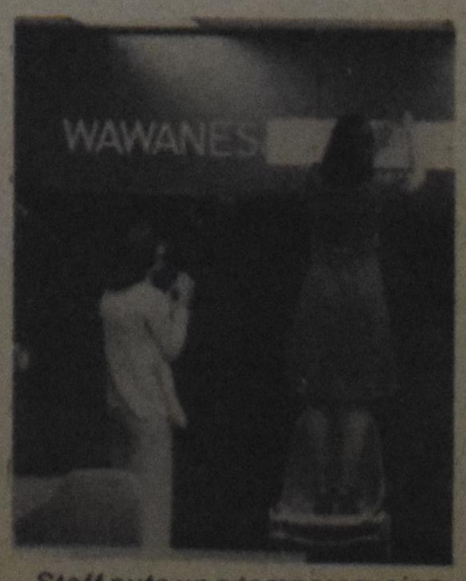
But underlying our best wishes and our prayers for divine blessing is for all of us who love what is often called "the kingdom perspective" the conviction that someday the kings of the earth - the bearers of the glory and the splendor of the nations - will enter into the New Jerusalem bringing with them the fruits of human cultural formation. It is my firm conviction as a Calvinist that someday the works of Plato and Shakespeare and Karl Marx, the sculpture of China and the paintings of Rembrandt and the Group of Seven, the music of Bach and Handel and Dolly Parton, the novels of Hugh MacLennan and Margaret Laurence, the Articles of Confederation and the Proceedings of the Canadian Philosophical Assocation, our films and songbooks, our therapy textbooks and sex manuals, our creeds and manifestos, our games and our TV Guides - all of these things will be laid at the feed of King Jesus, for reshaping, healing and cleansing, in acknowledgement of the fact that they were explorations of territory that belonged to him all along. We are called to witness to the fact that that day is coming, and to give visible evidence here and now of the sovereign rule which will be universally acknowledged at the time of the gathering of the nations. It is my sincere hope on this joyous occasion that this institution, these humble beginnings notwithstanding, will be known on that day to be a faithful servant of the King.



Rows 1-8 faculty students

sound like I am telling you what you ought to do, I hope you will receive these remarks of mine - not as the condescending instructions of an American imperialist who has travelled over the border to tell you how you must conduct your business - but as the personal reflections of someone who is inspired by this happy occasion to join you in considering what are our common obligations as supporters of the task of Christian education.

To all of you who have a stake in The King's College, I want to wish you well as you pursue this complex task. As a former resident of this city, an alumnus of the University of Alberta, a representative here today of one of your sister institutions, and as one who possesses the same Christian educational vision which informs this enterprise, I have



Staff puts up a temporary sign

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OCCASION OF ITS FIRST
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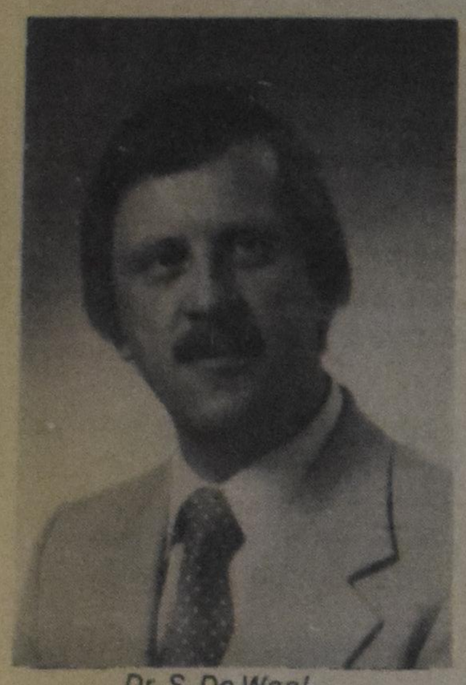
President's response to his investiture



Dr. S. De Waal

Mr. Chairman, Guests, Colleagues and Friends:

Your presence here, today, is a clear message that The King's College exists. Let all take note! This College was not and is not an individual effort. It is a communal enterprise. And I am glad that among our guests are representatives from other post-secondary institutions and members of the provincial Legislative Assemsembly and City Council who may witness the joy experienced by The King's College community. This communal character of support for the college is extremely important and must be strengthened in the years to come.

Those of you who have joined The King's College community as professors, staff and students will set the tone for years to come, however many persons may be added in the hope for expansion of the college. I believe that this expansion will take place only if the college, by God's grace, is able to make good the implementation of its distinctive Christian educational philosophy and objectives.

That means a fresh educational approach, using the best elements of the liberal arts tradition. It means the demonstration of Christian insight which provides alternative perspectives for understanding and dealing with the philosophical, educational, economic, social, techonological, cultural, political and ethical issues that confronts us today.

This integration of Christian faith and learning, of faith and life, must be developed not in isolation from the world in which this college has been established, but it must take place while we are in touch, in dialogue, with the prevailing secular mind. I believe it is fair to say that for a long time the Christian community has been afraid to speak its mind in and to our world, especially in the academic context, because we experienced the intolerance of the secular mind. We got inferiority feelings. Something must be wrong with us. We withdrew. Depressed people have a way of doing that. But we can speak effectively to this world and participate in its affairs, making our own contribution toward the experience of justice on the educational scene, in the economic dilemma, in the social breakdown, in the technological society, in the political cross-wires and in the ethical lifestyle, if we know correctly and well the secular position before responding to it. The defensiveness of the Christian community toward the growing aggressiveness of secular society has made our participation in that society quite inept at times. It is only recently that a renewed appreciation for the Lordship of Christ has moved the Christian community into the thick of things. We are back in society! Not to dominate it, but to participate in it.

Of course, we will be speaking and working among ourselves and to ourselves also. What are the biblical and philisophical foundations for a Christian approach to academic issues and life questions? How must we understand history, science and the sociological forces at work today? How can we get beyond mere skill training to that insightfulness into the complexity of issues people in government, business, industry and social services face? What does it mean to be Christianly active in the fine arts and in culture? Many Christian thinkers have given direction regarding these questions. Let's revitalize and develop further their insights for the well-being of life in these times.

The educational program at The King's College calls for rigorous academic work in teaching, learning and research in classroom, library and laboratory.This emphasis on strong academics does not seek to perpetuate the stereotyped irrelevance of the liberal arts college. Therefore, I hope that our commitment to service, service to God and to the communities in which we have been placed, will lead us to establish various institutes of practical research and application in such areas as marriage and family, music, jouralism, political science, theology, agriculture, and labour and management. The interdisciplinary approach to learning and teaching which is about to be implemented at The King's College holds promise for significant work in the areas I just mentioned.

In this connection, I find it exciting that local, provincal or regional offices have been established in the college building by the Christian Labour Association of Canada, the Christian Farmers Federation of Alberta, the Committee for Justice and Liberty, and by the weekly periodical Calvinist Contact. I am looking forward to meaningful interaction between these organizations and the college's learning community.

I pray that The King's College may fulfill its mission as a member of a larger group of post-secondary institutions.

I trust that God will enable us to do this in such a way that the truth and justice of his dominion may be advanced.

From the college President: precarious and significant

Dr. Sidney De Waal College President

As significant as the opening of The King's College is for the Christian community with a Reformed orientation, it is no less a precarious event in the specific circumstances of the year 1979.

The starting of a new college is a risky event, because the foundations of the Christian faith which must serve as the underpinnings of Christian higher education are doubted and, therefore, weakened within the Christian community itself. It is not surprising that in such a situation many Christian colleges are in a frail financial position. At a time when an increasing number of Christian private colleges are closed down, The King's College opens its doors.

The precarious character of this event is further illustrated by the observation that this college is emerging in an era when many Christian young people are opting for skill training in a trade or a similar training for a professional career. This Christian college, while recognizing the need to prepare students for a life's career, comes on the scene to help all of us focus on the deeper questions of life, the meaning of skills, and an understanding, in Christian perspective, of what is really going on in life behind all the events, technology, and "progress" that we experience. Just in the years that people are looking for instant money-making success, this college will do the foolish thing of suggesting that life, study, and career are service appointments in the kingdom of God wherever he has called us to exercise our discipleship. From the point of view of the prevailing 1979 philosophies, The King's College does not fit into the picture. It is not in tune with the times. Its Christian foundation, educational philosophy, and out-dated goals are the tools with which it is digging its own grave. Considering once more all these observations, it is quite realistic to call the birth of this college a precarious event.

No less, and perhaps more than ever, the opening of The King's College is a significant event for the Reformed Christian community. This is a large group of people encountered in varied denominational milieus who, through God's liberation, have learned to read the Scriptures as God's permission to be at work in his creation. This being touched by Christ's redemption sets us free from prevailing philosophies and gives us the freedom to be different. That difference will be demonstrated by the kind of academic questions raised in the lecture hall and by a wholeness of life that pulls together study, work, and fellowship under the lordship of Christ. That is the integration of faith and life, faith and work, faith and learning. This makes Christian higher education a must for the Christian community. We are more than skilled robots, busy in God's world: we are busy as God's image-bearers. We are called to live, work, and study with understanding. This understanding is ultimately tied up with our faith. A Christian college must help in the formation of Christian leaders in our fellowship.

The opening of this Christian college is significant also because many Christians who have Reformed roots in Europe and came to Canada this century, for the first time have an institution of higher learning where their sons and daughters may be prepared for leadership positions at a Canadian institution. This is extremely important for Reformed people and, no doubt, other members of the Christian community who understand the need for a Christian, Biblical, wholistic response to the uniquely Canadian problems we face.

We are very thankful for the training our young people have had at American Christian colleges. In a way, we will never be able to repay that rich gift. Or have we paid a heavy price? Have we suffered a "brain drain" from our Canadian Christian community? Is it true that many leaders from among us are serving the American Christian community? They were trained at colleges in the States and stayed there. This "brain drain" is detrimental to the development of our Christian witness in this country where, by God's providence, we have been given a place to live and work.

Indeed, I agree that in this shrinking world education and church and Christian community have an international dimension. Biblical principles have international value. The gospel is international and so is Christ's redemptive lordship. But God's many-coloured graces are also demonstrated in the uniqueness of every country and nation. Christian leadership which addresses itself to Canada's unique problems and challenges can be exercised only if those leaders know Canadian history; Canadian economic problems; Canadian social life as lived in family, neighbourhood, city, and province; Canadian politics; Canadian church life. The Canadian student who has studied economic principles and learned what they mean in the American setting is not ready to clarify their meaning in the Canadian experience, a unique part of God's world. When I say this, I am not denying the great value of, for instance, exchange programs among Canadian and American colleges. It is of great benefit to place the Canadian uniqueness in the context of a world that is larger than Canada.

Precisely because the opening of the college in 1979 is a precarious happening, the very fact that it is really taking place is almost overwhelming. It is remarkable how many people are still saying, "I'll wait and see how King's is going before I'll support it." If enough people do that, the college will be off the map in no time. On the other hand, many supporters are standing very close to the college, lifting it up, as it were, by hands "lifted in prayer" and reaching out to help the college meet its heavy financial obligations. We are thankful to God for these faithful supporters, and we trust that he will bring others into this much needed supporting fellowship.

God will bless and make this significant event a blessing for our Christian community. This awareness of God at work through us is for the people at The King's College sufficient motivation to listen carefully to God's Word, pledge excellent scholarship, address our country's needs in a relevant way, and cooperate respectfully with all who seek to serve God through higher education. To put it in a phrase: The King's College stands for Christian academic integrity marked by a Christian lifestyle. That's significant. Please join us in celebrating the precarious, significant event, called: The King's College.

Congratulations and all the best in the future.

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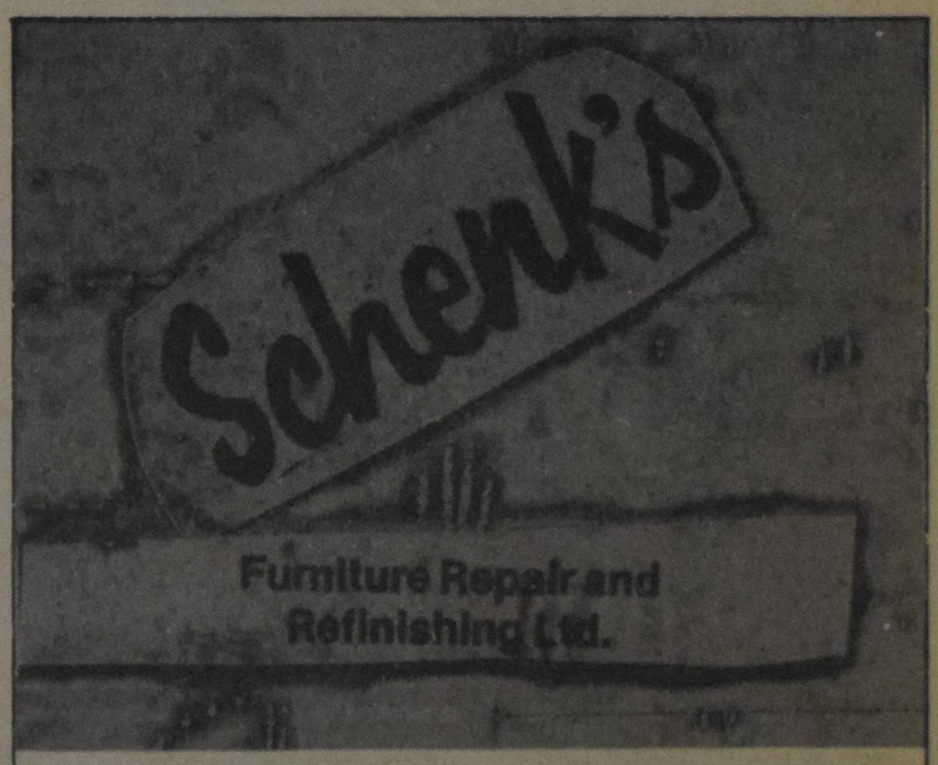

Congratulations to The King's College. We hope that your efforts may be blessed.

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CONVOCATION LITANY

Assembly (Sings): Praise to the Lord, O let all that is in us adore Him!
All that has life and breath, come now with praises before Him.
Let the Amen sound from His people again,
Gladly for aye we adore Him.

LEADER: In this Convocation we recognize what God has done.

ASSEMBLY: He is our Lord; we belong to Him.

LEADER: Therefore, our Lord and Redeemer, we thank you for:

ASSEMBLY: Christian higher education at this new institution;

STAFF/ STUDENTS: A community of Christians whose vision and commitment support its goals;

BOARD/ STUDENTS: A community of educators and administrators whose gifts, training and experience will bring vitality to its program;

STAFF/ STUDENTS: A community of trustees and directors, whose policy formulations will give direction to its activities;

PARENTS: A community of academic integrity and personal caring, where our young adult children may gain understanding and skills for a lifetime of service;

STUDENTS: A community of peers, where we may learn and live, and grow into greater maturity.

ASSEMBLY: We thank you for The King's College.

LEADER: "In Christ are hid all the treasures of wisdom and knowledge" (Col. 2:3). This confession leads us to pledge ourselves to excellence in all we plan to do:

BOARD/ STAFF/ STUDENTS: To faith which rests in God's Word,
To hope which is sure of Christ's direction,
To love which binds us together;

STAFF: To accuracy, simplicity and integrity in the presentations we make;

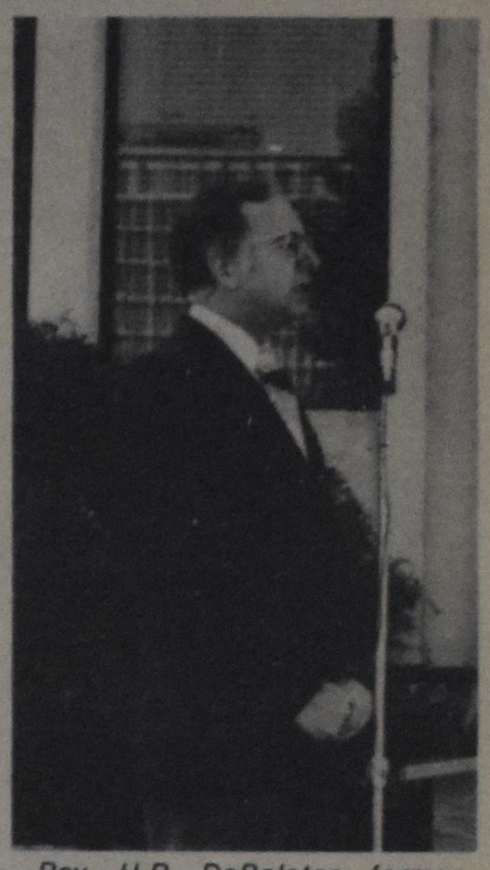
STUDENTS: To involvement, commitment and achievement in the educational experience that will be ours;

BOARD: To direction, evaluation and expansion that sustains the vision of the community, the abilities of the staff, and the needs of the students.

ASSEMBLY: To prayer and support which will enable each one of you, in your own calling, to demonstrate the Lordship of Christ and your service to our various communal needs.

ASSEMBLY (Sings): Praise to the Lord, Who does prosper your work and defend you;
Surely His goodness and mercy here daily attend you:
Ponder anew what the Almighty can do,
If with His love He befriend you.

Praise to the Lord, the Almighty, the King of Creation;
O let us praise Him, for He is our health and salvation;
All you who hear, brothers and sisters draw near,
Praise Him in glad adoration.



Rev. H.R. DeBolster, former president of the Christian College Association (Alberta) addresses the crowd at the Dedication of the building.

DEDICATION LITANY

SPEAKER: This building which now houses The King's College, by the grace of God will be a place of learning and teaching, reading and research, fellowship and vision, planning and action.

The people, staff, and students, who will be working and fellowshipping in this College, will seek to fulfill their calling in dependence on God and in obedience to His Word.

For the supporters of the College, this building, the people in it, and all that takes place here, will be the focus of their prayers, their gifts, and the expectations for Christian academic service rendered to God and the community.

RESPONDENTS: Lord God Creator,
Owner of all things,
Who maintains all that is by Your power,
We accept as from Your hand,
This building,
And all facilities it provides,
For this new institution of advanced education.

SPEAKER: With the prayer that the dedication of this building for Christian higher education may receive God's blessing for Jesus' sake, we set aside classrooms and seminar rooms for teaching, discussion, and learning by professors and students.

RESPONDENTS: The fear of the Lord is the beginning of wisdom.
Oh Christ, the Wisdom of God,
Fill the hearts and minds of Your servants,
Make them attentive to Your Word.

SPEAKER: We set aside the library and laboratory for the enrichment of teaching and learning, through investigation, discovery, and surprise.

RESPONDENTS: Father, in Your light we see light.
Enlighten Your servants,
By Your Spirit, lead them into all the truth.

SPEAKER: We set aside the offices of professors and lecturers for study, reflection, research, writing, and the other pursuits of their academic calling.

RESPONDENTS: Jesus Christ, Lord and Teacher,
Give direction to all these activities,
Enable Your servants to grow in understanding,
To demonstrate insight,
To lead Your people,
To build Your Kingdom,
To walk humbly with their god.
To walk humbly with their God.

SPEAKER: We set aside the offices of administrators and clerical staff for the task of fascilitating the realization of College goals, helping students benefit from College life, strengthening bonds with the supporting community, receiving and distributing money according to need, for the task of coordinating all College activities.

RESPONDENTS: Lord, You have designed varied gifts,
And endowed Your servants with them.
Give them those graces
That will enable them
To serve with love, patience, faithfulness, and self-control.

SPEAKER: We set aside meeting rooms in which boards and committees will deliberate matters, develop policies, consider recommendations, and make decisions for the benefit of the College.

RESPONDENTS: Father,
Adorn the activities of these servants
With the beauty of the Lord.
Give them insight into the issues before them
And to sort out the important from the frivolous.

Help them to exercise justice in love in the human relationships of the College community.

Grant them ability to trust
The competence of the staff,
And to appreciate student participation
In college development.

Keep them sensitive to the needs
Of the supporting community
And to the possibilities of leadership
Among us.

SPEAKER: We set aside the facilities of this College, from classroom to coffee shop, from library to typewriter, for the training of men and women, both young adults and experienced life partners, that they may learn skills, discern truth from falsehood, understand the meaning of life, apply insights to practice, and grow as persons, serving Christ in Father's World.

RESPONDENTS: Lord, bless them.
Renew their courage when courage fails.
Revitalize their perseverance when perseverance sags,
Affirm their joy when joy fills the air with laughter.

SPEAKER: Our confidence is not in buildings,
Necessary and adequate though they be.

RESPONDENTS: But our trust is in Almighty God,
Who made heaven and earth,
Who keeps convenant forever,
To Him our all we dedicate.
Through the power of Christ in us.
Amen.

Congratulations on the opening of The King's College. We wish you the Lord's blessing and guidance for the future.

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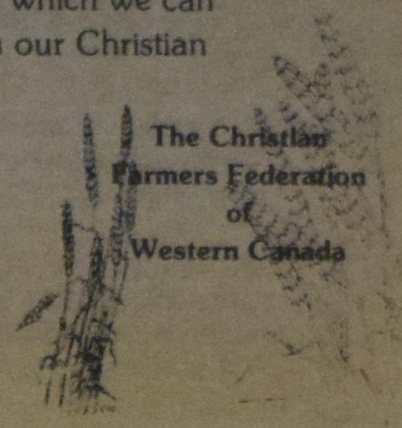
The Christian Farmers Federation of Western Canada wishes to congratulate The King's College on the opening of its first academic year. It is CFF's prayer and hope that the College may provide academic leadership in Western Canada, and that the Christian insights gained may be a blessing to the Christian community. The Federation looks forward to finding ways in which we can complement each other in our Christian endeavours.



The Christian Farmers Federation of Western Canada

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STUDENTS ARRIVE: A college comes to life

Gerry Ebbers
Director of Student Affairs

Beginning a new college presents many problems and certainly one of them is the problem of how to establish student organizations and begin student activities before the students actually arrive at the college. If the college were to wait until students got settled into the college, some activities would never get started because of the press of college studies. To overcome this problem, King's asked a number of local students to begin organizing some activities so that when the college began operation, clubs and activities would already be prepared to start. To the credit of these students, it must be said that they were not only willing to help, but also initiated activities on their own.

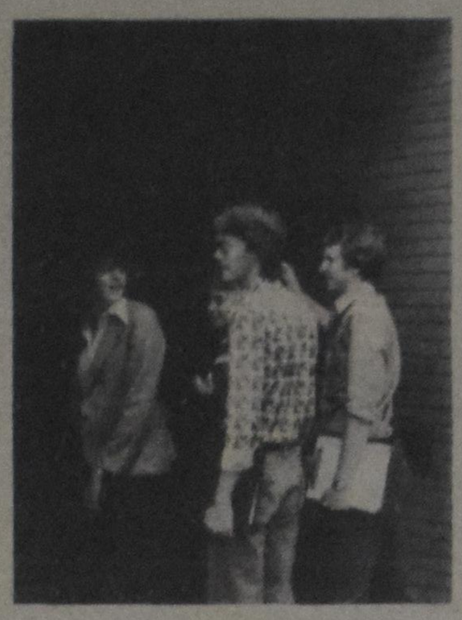
The best example to illustrate this situation is the college retreat. College staff had hoped to begin the year with a faculty-student retreat so that profs and students could get to know each other on an informal basis and begin to establish the "community" that is basic to what King's believes it should be doing. However, when the staff began looking for a camp at which to hold the retreat, all camps contacted were booked for the weekend in question. The idea of a retreat was shelved until a student from Lacombe went out on her own and found an available camp.

But that was just the start. The entire retreat was organized by young people who technically were not yet students at the college. A committee of Lacombe and Edmonton students were formed. The Lacombe students and their families planned the meals, bought the food, and prepared all the meals and snacks. The Edmonton students planned and ran the program. Other duties — transportation, sports equipment, devotions, sleeping bags — were all handled by individuals on the committee. Students from Vancouver, Toronto, and Lethbridge were contacted and asked to get something ready for a planned variety night. Five students and I spent a number of evenings practising a one-act play and presented it at the retreat.

Need I say that the retreat was a great success? We did get to know each other and grew together as a community.

Many other activities were initiated before students actually arrived at the college. Initial plans were laid for the newspaper, drama club, hockey team, and outdoors club. During registration week, these activities held organizational meetings and are now on their way to becoming a regular part of student life at the college. The drama club bought season tickets to a local professional theatre for a number of students. The hockey team met to determine player positions and probably worked on some strategy. Their first practice was on Thursday night during registration week. The first exhibition game will be over by the time you read this. The team is concerned about playing hockey for the right reasons: not first to win, but to enjoy and exercise the talents the Lord has given them.

Registration/orientation week (September 4-7) was a busy time for the staff and students. Tuesday morning, students had their first orientation session where many college matters were explained. During the rest of Tuesday and Wednesday they attended mini-classes of all subjects in order to better decide which subjects would be of most value in their program. Students met with the registrar to choose courses. An orientation tour of the library had to be fitted in somewhere, and for those who found the time, there was a walking tour of downtown Edmonton. Thursday was a big day, final choice of courses, registration, and payment of fees. Impoverished students took heart, however, when they attended a barbecue hosted by Dr. and Mrs. DeWaal. For some students who had been doing their own cooking for a few days already, it was a welcome relief. Later that evening, after hockey practice, there was a time for free skating. Friday was a quiet day for students. Buying books and supplies took some time. And, of course there was the retreat to get ready for.



Students arrive at college

The retreat was an end and a beginning — an end of the "getting-to-know-each-other" period and a beginning of the "working-together" period. Appropriately, the theme of the retreat was, "Share a New Beginning". We got to know each other better on Saturday morning in discussion groups as we shared our reasons for coming to King's. Dr. DeWaal tied things together by discussing what the college felt a student's expectations should be when he comes to King's. The weekend provided much time for recreation and relaxation. Having worked together and played together, on Sunday morning, we worshipped together as Dr. Greidanus led us to reflect on Biblical injunctions to work as a community, redeemed, dedicated, called into the service of the King. The retreat ended all too quickly, and Monday morning came with both anticipation and nervousness for most students — the first day of classes; what would this aspect of "going to college" be like?

And so the college year began — a few rough spots, but generally very smoothly. At times the staff was able to sit back, almost detached from it all, and watch it come to life. Looking back over the year, the image of a car coming off an assembly line came to mind. For a long time, we assembled parts into the whole. Finally the day came when the key had to be turned and the car had to not only run, but also to work — provide a service. That day was convocation. And the car did work, is working now. Yes, it has some "bugs". We must go back to the drawing board on some items. But, by God's grace, it's no lemon!

For those of us who have worked for many months preparing for the opening of the college, it is difficult to express our feelings in writing. It is good to see the college in operation. It is good to see the students here, coming and going to classes, labs, coffee, the library. It is good to sit in a classroom and listen to one of the professors. It is good to see parents entrust their children to our care. It is good to see our building operate as designed. It is good to see the support of the many friends of the college. After completing his work each day of creation, God said, "It is good." Our prayer is that, as God looks upon the endeavours of us, his co-workers, he may say, "It is good."

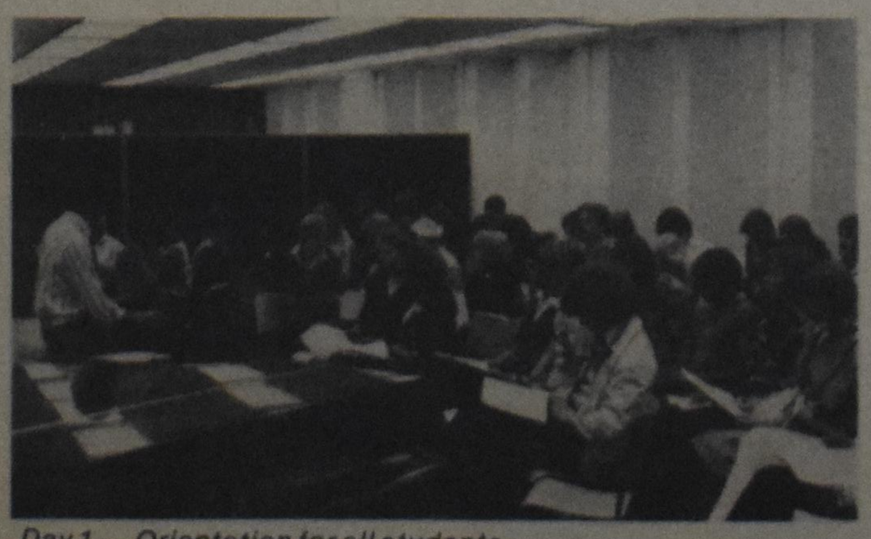
And what of the future? For those who have worked so long getting ready for the opening, it's hard to realize that this is just the beginning. But just the beginning it is. As we look over the coming year, we see much that must be done. And we continue to dream dreams for the future. How long the Lord allows The King's College to witness for him before he comes again, we do not know. But in the interim, we don't wait, we work. We work for the day when the Lord says to us, "Well done, good and faithful servant. Enter into the joy of your Lord." And if the college accomplishes nothing else except to help students see their lives as ones of service, the work of the college will not be in vain. Yet we dare to dream even greater dreams. We dream of students, an army of them, bringing the Word of God to bear on every aspect of life, redeeming the entire creation. And that is why the arrival of students gave the college life.

What do you really do there?

Gail Van Eerden and Henny Vroege
Administrative Assistant [shared position]

Many people have asked us that question over the past months and years. Why did you have clerical staff before the college even opened? How could there be enough work to warrant your hiring more staff? What do you actually do? Because a short, reasonable answer to these questions is not, as many people expect, possible, we will attempt to answer these questions here.

There are five administrators in the office: (1) Margaret Donnelly, the Librarian; (2) Gerry Ebbers, the Director of Community and Student Affairs; (3) Gerry Meetsma, the Director of Financial Affairs; (4) Gail VanEerden and Henny Vroege, the Administrative Assistant, a shared position; and (5) Dr. Sidney DeWaal, the President of the college The first four administrators are directly responsible to the President.



Day 1 — Orientation for all students

The Administrative Assistant handles the administrative detail of the President's office, and supervises and coordinates the tasks and performance of the clerical staff in the college's office. That still doesn't tell you much, so we'll be more specific.

We deal with correspondence, both incoming and outgoing: inquiries, student requests, the forwarding of mail to appropriate faculty or staff member(s). There was, and continues to be, the typing of a heavy volume of reports, minutes, and correspondence from the Board of Directors, college committees, faculty, and staff. Newsletters, pamphlets and college calendars must be typed at regular intervals for the printers. Compiling monthly mailouts to board, trustees, and committees to keep these people up to date on college matters is a time-consuming task. We are also responsible for a large part of the bookkeeping. A filing system has been set up, and the files must be kept up to date. Address mailing cards of all our college supporters have been typed (over 5,000 now), and must also be kept up to date. Receipts and letters of thanks are regularly sent to our supporters. Stationery supplies must be ordered on a regular basis. Arrangements are made for meetings, flight schedules, and refreshments.

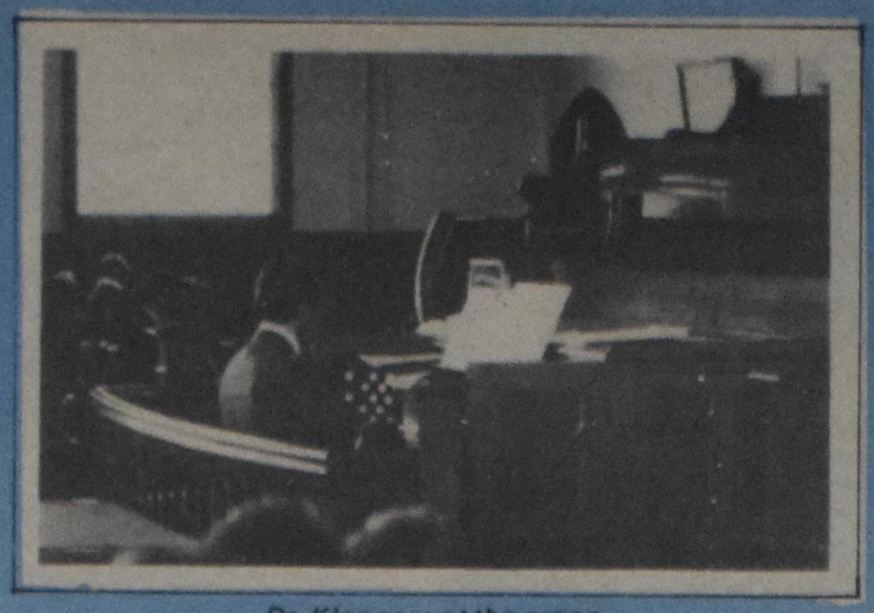
We are also responsible for the work of the clerical staff and for filling any vacancies there. The clerical work to be done goes first to us, the Administrative Assistant(s), for editing. We then assign the work to the appropriate member of the clerical staff. We must ensure, and are responsible for, the accuracy and neatness of the work going out of the office.

We are very happy with our clerical staff: Doreen Ebbers, Clerk/Stenographer; Helene Gietema, Receptionist/Clerk/Typist; and Carol Noppers, Clerk/Typist. They are well qualified and, equally important, we work very well together as a team.

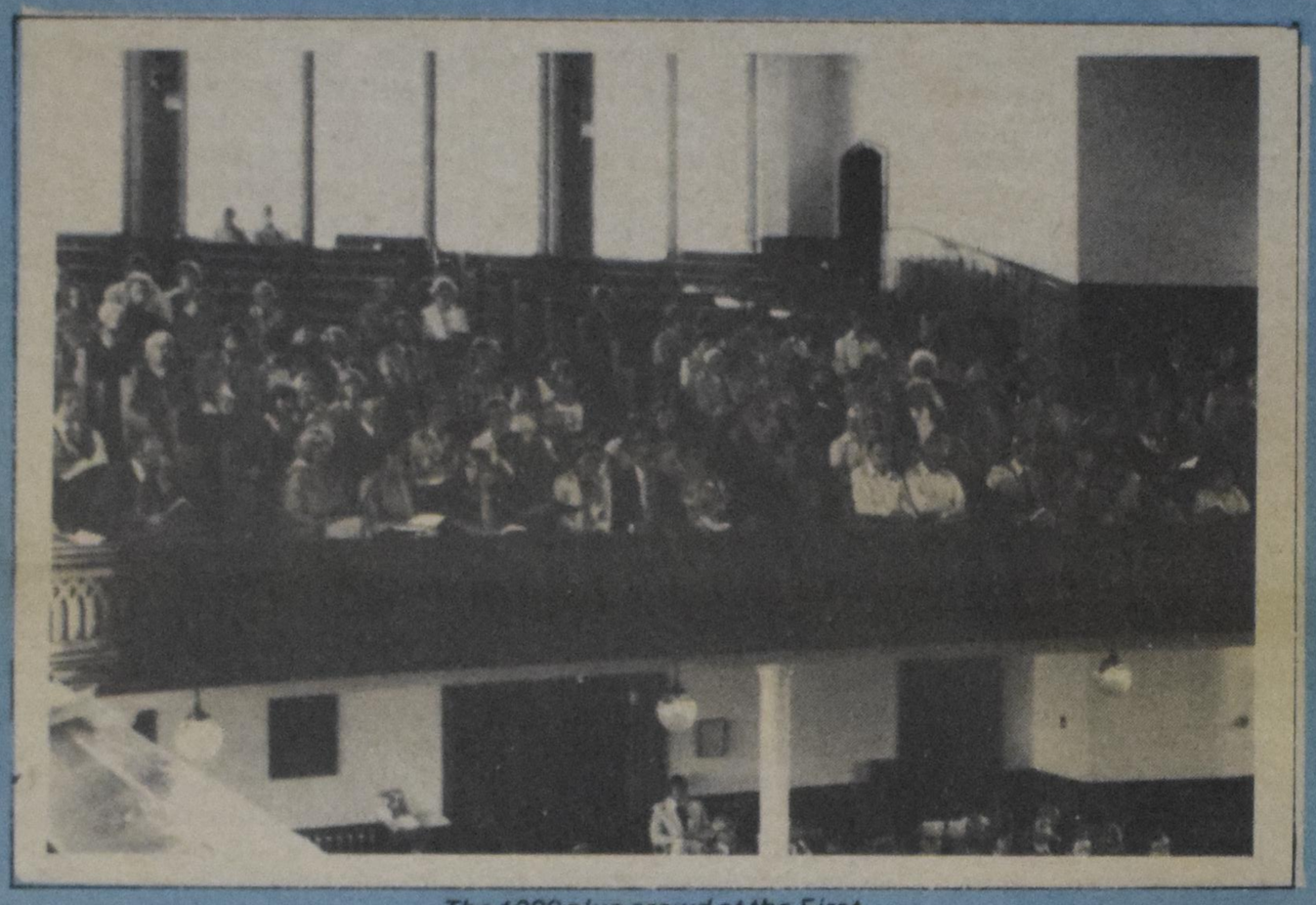
The college is an exciting place to be. God has blessed the work thus far, and now, after years of preparation, our professors and students are here. It is a privilege to be a part of this kingdom work.

Gail and Henny

Convocation and Buildi



Dr. Kloppers at the organ



The 1000 plus crowd at the First Presbyterian Church

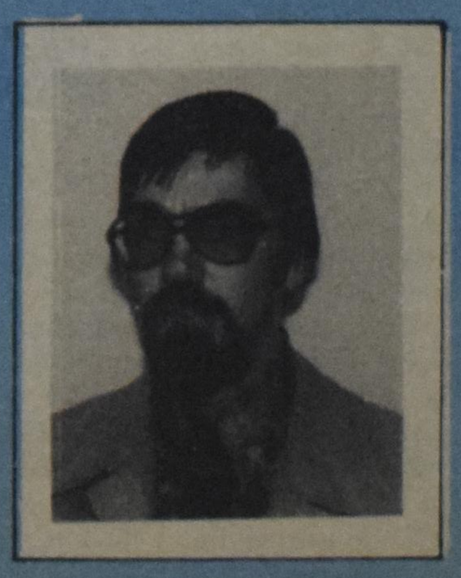
The Faculty

Dedication of the King

Helene Geitema
Clerical Staff

Carol Noppers
Clerical Staff

Gerry Meetsma
Director of Financial Affairs

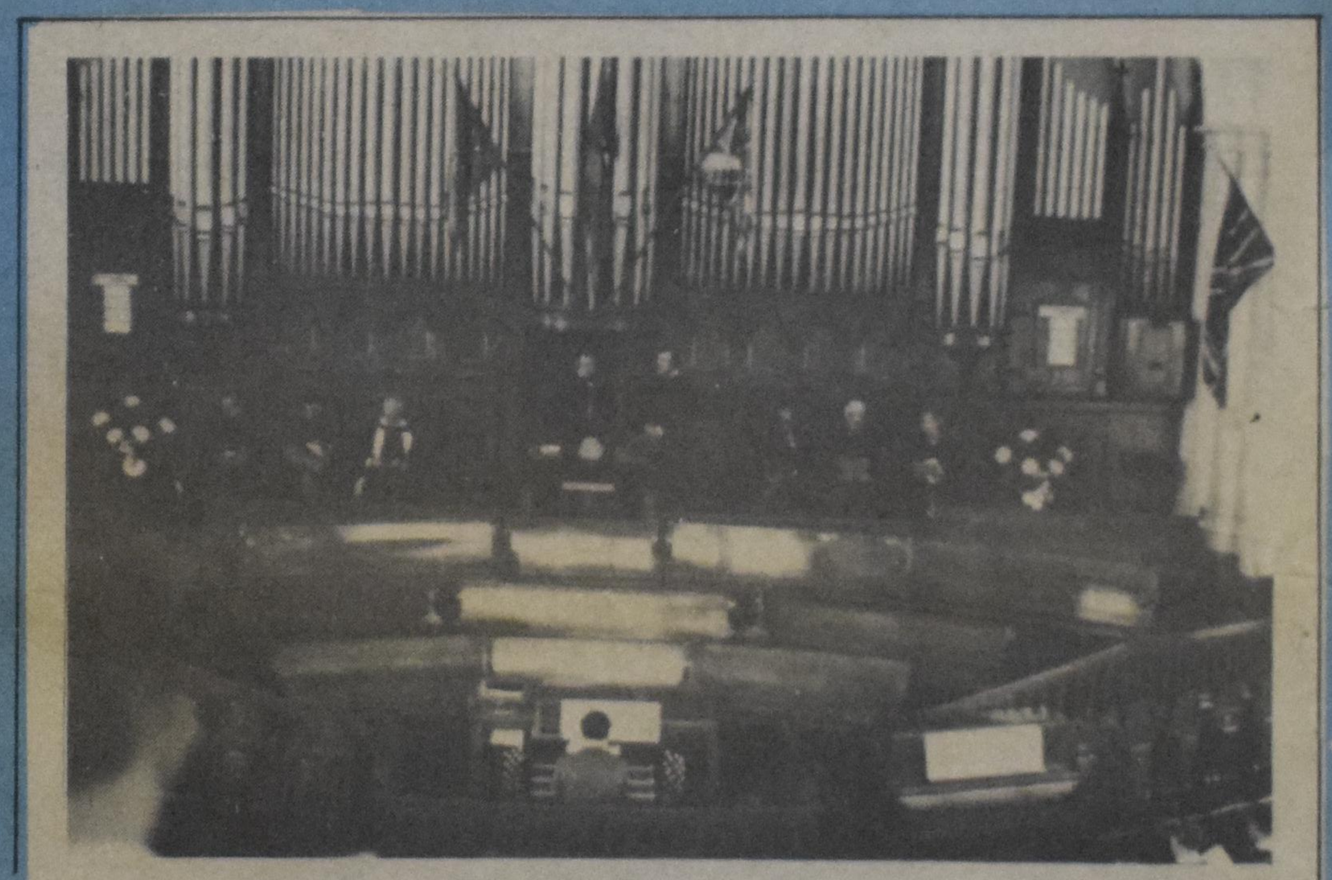


ST

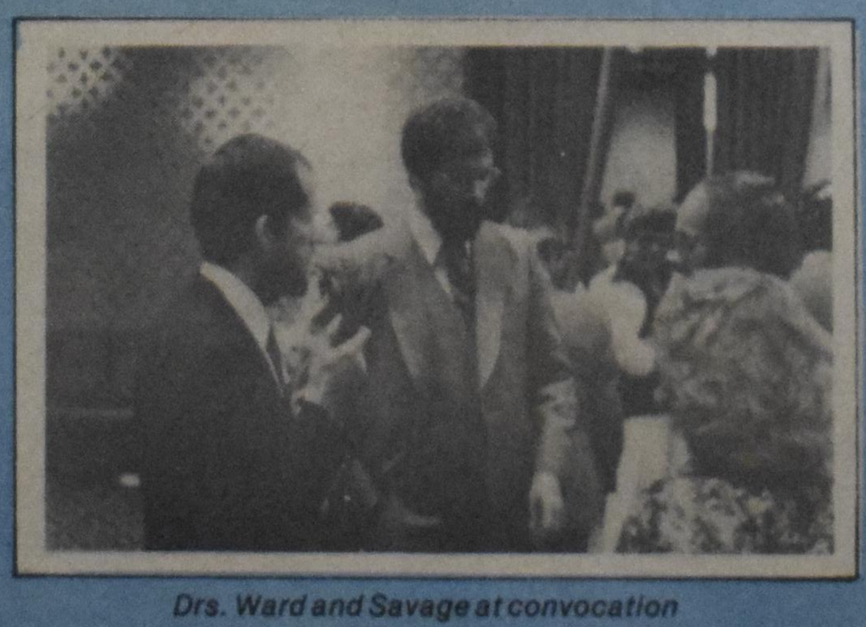
ng ceremonies at King's

College building

Dedication ceremony

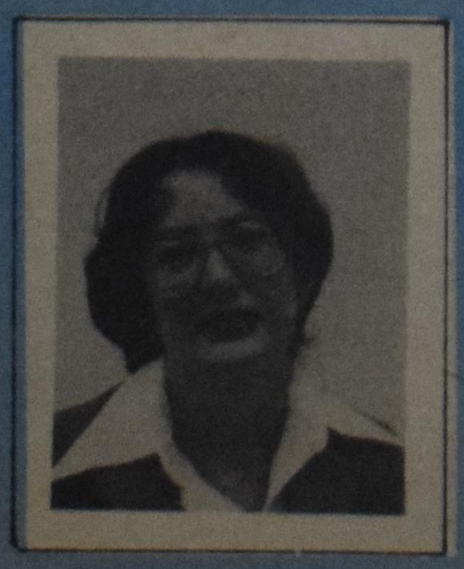


Dr. Art Bailey invests Dr. DeWaal with the office of President.



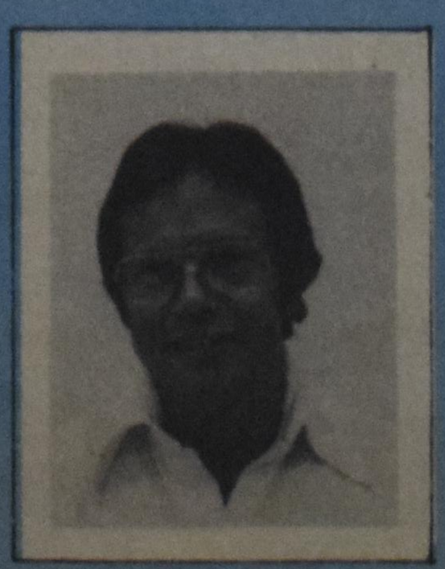
Drs. Ward and Savage at convocation reception

AFF...



Doreen Ebbers
Clerical Staff

Margaret donnelly
Librarian



Gerry Ebbers
Director of Student Affairs

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Why King's?

Dr. DeWaal leads the audience in the dedication litany.

Some people have suggested that students who go to King's the first year are taking a chance; they're going to be "guinea pigs." They may face the problem of incomplete facilities, limited course selection, and questionable academic standards.

Perhaps the best way to refute those statements is to hear the reasons the students themselves give for attending King's. Following are responses from three full-time students who answer the question, "Why am I going to The King's College?"

Most secondary students, as their final year of high school draws to a close, are faced with many important and perplexing decisions. The question whether to work or to continue on and achieve a higher education is the first issue which must be answered. If you decide to continue your education the choice between attending a university or a Christian college arises. Even after the initial question is given a decision, numerous variables still remain which must be satisfied. If you decide to attend a Christian college, which one will it be? All of these profound choices are laced with responsibility — responsibility first of all to God to earnestly attempt to develop your talents, whatever they may be, to their fullest extent.

For myself, after much consideration, I have decided to attend The King's College. Realizing that my Christianity covers all areas of my life — including my formal education — I felt that The King's College afforded me the opportunity to better equip myself in my quest to serve God. To me it is preferable to attend a Christian college, an institution which consciously acknowledges the fact that Christ is undeniably the central force around which every aspect of our humanity not only revolves but is miraculously maintained and upheld. Taking into consideration that I am not immutably definite in my career choice I felt it was superfluous to attend an institution where you receive instruction solely along the discipline you are in and achieve little exposure to other meaningful and relevant issues.

The King's College is also located in Canada which geographically is ideal for many people and offers an alternative to leaving Canada and yet receiving a high quality Christian education. I am also extremely confident that the education I attain will be top class because of the academic excellence of the professors and their dedication to Christian scholarship. As The King's College becomes a reality it is an exciting time for both the staff and the prospective students.

Mark Wierenga

This year in Edmonton a new college opens. It will be different from other colleges and universities in its ai , and goals because it will b a place where students com o learn with a Christian p- proach. It will join other Christian colleges in the province but it will be different. It will be situated in the heart of the capital city of the province and give students easy access to other colleges and universities and to the core of Edmonton's businesses. Besides this ideal location it will also have professors with high academic standards and excellent knowledge of their subjects.

A college like this, in the core of Edmonton, is greatly needed. The college, its students and its faculty will be examples, not only to the Christian community, but also to the whole city of Edmonton. The students will learn to follow their calling through their choice of occupation. The teachers will show the students how best to be examples of the Christian community.

This college will show the people of Edmonton that Christianity is very much alive and growing. It will show the commitment of Christians, all over, to further God's word and build up their community. The students of today are the builders of the country and to have a college founded on Christ, with the strong potential it has, can teach the students how to build the country the right way and to show God's glory to everyone.

It is for the above reasons that I plan to be a student of The King's College. I want to show the people of Edmonton that Christianity is alive, by being a part of the college.

Susan Szelekovszky

I'm sure that a recruiter for King's could give a hundred reasons for attending. Unfortunately I can only give a mere dozen. The first and most obvious one is that it is our Christian responsibility. God has blessed the Christian community in order that this might be possible.

It becomes more and more unnerving when so many young people, straight out of high school, end up in secular universities because Christian colleges are not considered a viable alternative. Of the tremendous storehouse of Christian talent in high school graduates, very little is allowed to flourish in a secular university. Yet this period represents the most important educational training of a person's life.

These years must be used to give students a stronger, more purposeful direction for the rest of their lives. At a college such as King's a beautiful opportunity exists for prospective leaders in the community, as we all should be, to be more aware Christianly rather than secularly. The same courses at Canadian universities are taught in the light of the world's views, not the Lord's. How can mere men hope to set anything right by their own thinking? We need the Word of God. Many Christians even act within the maxim "If you can't beat 'em, join 'em" because there isn't any hope in the subtle destructiveness of today's culture.

Again, it is our responsibility to have an impact on this world. We must be "light", not "darkness". If we go along with the world then there is no light. The community is where we have to begin, and The King's College realizes this.

Stuck right in the middle of a large and growing city gives us an excellent opportunity as students, teachers, and supporters to actively work at our Christian responsibility every day. This is where the communal closeness of King's is so beneficial. Its size gives it its strength. The freedom and openness of a small college leads to better learning, better communication outside and inside the college, and a spiritual growth within each and every one of the students.

In comparison with other universities or post-secondary schools, The King's College has none of the negative aspects which these other institutions possess. Huge classes where there is no student-to-teacher communication, absurd competitiveness in order to get ahead in various faculties, the supposed neutral viewpoint of the secular school professors, and being a faceless part of a huge university make this type of educational system highly undesirable.

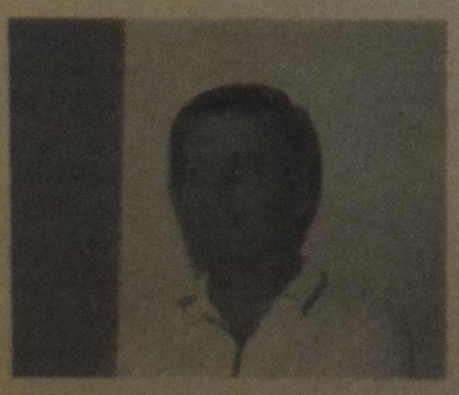
The King's College has started, and now it is our responsibility to further its cause. This can be done only by those who realize a purpose for Christian education and try to bring this purpose to fruition. Let us all hope that we will be an important part in The King's College.

Len De Ruiter

Part of the large crowd outside the church after King's first convocation.

A centre and a foundation

Dr. Sidney Greidanus
Assistant Professor of
Biblical Studies



Dr. S. Greidanus

Our goal at The King's College is to teach the various courses in a truly Christian perspective. That goal, in the nature of the case, entails the study of the Bible, for we confess that the Bible is the light by which we can do our work in a Christian way. As the Psalmist puts it: "Thy Word is a lamp to my feet and a light to my path" (Psalm 119:105). Or, to use Calvin's imagery: the Scriptures are the spectacles that enable us to see the world aright.

Basically, the Bible answers man's most fundamental questions — questions such as, Who is God? Who am I? What is this world I live in and what is my task in it? In fact, as Reformed Christians we confess that the Bible would guide us in every area of life. In our Biblical Studies courses, one of the major challenges will be to share concretely with the students *that* the Bible guides and *how* the Bible guides.

Our first-year course will be a course in Biblical Theology. In it we plan to give a general overview of both the Old Testament and the New Testament in their historical-cultural contexts. In so doing, the students will learn something about Biblical archeology, Biblical interpretation, the progression of God's revelation in history, and central Biblical themes such as creation, fall, redemption, the kingdom of God, and the covenant.

The second-year course will continue with in-depth studies of specific Biblical theological themes as they unfold in Scripture and as they relate to contemporary life. Here we plan to cover such themes as creation, man as the image of God, life and death, sin and redemption, revelation, law, justice, love, and stewardship.

Hopefully, these courses, along with others, will help our students acquire an integral, Biblical world-and-life view in order, thus, to be of better service to Christ our King.

P.A.R. Construction joyfully celebrates the opening of The King's College.

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Professors and issues

Pictures from left to right: Dr. R. Savage, Dr. S. K. Ward, Dr. H. Groenwold, Dr. K. Kloppers, Dr. H. Cook

The faculty of The King's College are a talented and verbal lot. The college library has been collecting some of their works. We have books, cassette tapes, and magazine articles produced by various members of our faculty. Here are some examples of issues on which they have written.

Groenewold, H.J. **Multiculturalism: Can Trudeau's Liberalism Tolerate It?** St. *Catharines, Paideia, 1978.*

Despite the timely cover and title (perhaps not so timely since the election) this is really a historical book outlining the movements and ideologies which have shaped confederation. In this small book Groenewold has culled the arguments and thoughts from a long tradition of Canadian historians. He comes down very definitely on the side of those who argue that confederation was an agreement between culturally diverse entities "guaranteeing each community the right to its own faith, language, laws, customs and institutions" (p. 26).

Groenewold argues that this agreement has been annulled by the spirits of our time. He scathingly condemns the liberalism, individualism, and economic progressivism which have led this country to what he calls "the edge of dissolution".

In this short book Groenewold has raised basic questions about the underlying concepts not only of Canadian society, but of all Western materialistic societies.

Cook, Harry. **"The Recombinant D.N.A. Debate".** **Pro Rege,** *Vol. VII, No. 4 [June, 1979], p. 2.*

There is, pushed off in a corner somewhere, a world which most of us know nothing about. This is the world of scientific endeavour. Why we know nothing about it when it so obviously affects every area of our life is a matter for thoughtful consideration. In this article Harry Cook argues that science is not a law unto its own but rather a part of society. As a part of society scientists and scientific activity are very much affected by "ideas, commitments, and problems within society".

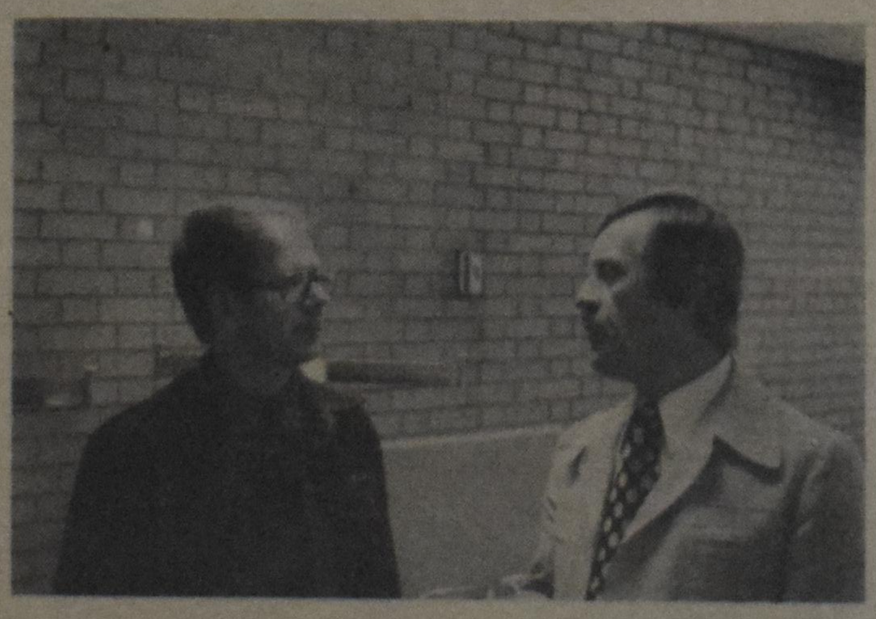
The recombinant DNA debate has brought this matter to the fore by forcing us to realize that scientific activity may possibly be detrimental to the rest of society. It seems more and more obvious that science is not creating "the best of all possible worlds". On the contrary, every scientific achievement seems to be followed by an equal and opposite drawback. Harry Cook's remarks are appropriately well timed to speak to our concerns over the uncontrolled effects of science upon our lives.

Dr. Cook concludes his article with some specific suggestions on how our Christian commitment may be reflected in scientific pursuits.

Ward, S. Keith. **Crisis in Journalism** *[cassette tape]. Pittsburgh, Christian Education Services.*

This tape is a recording of a talk given by Keith Ward at an education conference. On the tape Ward shares with the listener some fresh insights on living and working under the Word of God. Some very definite ideas are presented on how to live with one's faith in specific situations. Dr. Ward talks about how our faith should be reflected in identifiable positions on questions of ethics, justice, aesthetics, economics, and politics.

I found the tape contained many tantalizing ideas, and I look forward to elaboration and discussion of these ideas in the coming years at The King's College.



Educational Principles

The supreme standard of the Association shall be the Scriptures of the Old and New Testaments, here confessed to be the written and inspired Word of God in its entirety and the infallible rule of faith for life, which is articulated for the area of higher learning in the statement of principles.

1. CREATION: that man, the world, and its purpose, is to be understood only in relation to God, the Creator, and to Jesus Christ, the Redeemer.
2. SIN: that man's disobedience to his Creator has broken the relationship of man and his Maker and has caused God's curse on life.
3. REDEMPTION: that Christ, the Word Incarnate, is the only Redeemer and Renewer of life, in that he restores the relationship between God and creation.
4. HUMAN LIFE: that human life in its entirety, which includes the field of learning and teaching, unfolds itself as a service either to the God as He reveals Himself in the Scriptures or to an idol.
5. KNOWLEDGE: that true knowledge is made possible only by means of a true faith in Jesus Christ, and finds its source in the Word of God, through the assurance of the Holy Spirit.
6. LEARNING AND TEACHING: that all learning and teaching pursued in faithful obedience to God's command to develop, in a responsible manner, the earth and the stewardship of its resources can proceed only in the light of God's redeeming word.

Margaret Donnelly,
Librarian

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WISH THE KING'S COLLEGE
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TO GOD'S PRESENCE IN
CANADA'S FUTURE.

The sciences at King's

Dr. Harry Cook
Associate Professor of Biology

A sense of excitement is unavoidable as we organize the facilities and courses for biology at the new college. Laboratory benches, glassware, and chemicals are being ordered, and laboratory sessions are being planned. With this all it is well to keep firmly in mind the question of what a science department at a Christian college should accomplish.

What should be the goals of science courses at the new college? The spirit of the seventies is to stress preparation for careers. "Job-entry skills" is an important phrase in current educational jargon. In spite of the depressing phrase, the concern is a legitimate one. TKC will need to meet the needs of prospective science teachers, biological and environmental specialists, students interested in the health sciences and in other fields related to biology or the physical sciences. As our program grows, students will be able to take more and more of their courses at The King's College. Already during the 1979-80 academic year several courses that serve the prospective science major are being offered.

The problem with the "skills" or "careers" concept is that it is often understood too narrowly. It does not do justice to the need of the instructor or student to bring insight and critical evaluation to his or her discipline or calling. It is noteworthy in this respect that the Board of Directors and the Academic Affairs Committee of the college have stressed from the outset the need of King's College faculty to be engaged in original academic work. The following list of concerns or topics is an illustration of what, I feel, ought to be integrated into the science curriculum so that the student may gain a deeper understanding of the field:

Design, purpose. Although these words are frowned upon in many scientific circles, it is nevertheless important that the student learns to understand design and levels of design in the natural world — design that enables the animal or plant to fit into its niche, for example. Some Christian school teachers that I know and respect like to use the term "God's plan".

Stewardship. This word should be more than a concept. The idea that man is responsible to his Creator for all the effects he has upon the natural world is not only a sobering thought but also an important starting point for courses in a Christian curriculum.

Creation. Discussion on this subject has led to more heat than light. Nevertheless, the concept of creation can mean wholeness, can bring healing in the tendency present in fields of biology to reduce all observed phenomena to a chemical origin. It can also indicate God's faithfulness and care for his creation. His faithfulness and care are also shown in that we may investigate nature and can describe it in scientific theories.

A course or two in biology is often the only formal contact with the sciences for many students in the humanities. For these students, as well as for the science majors, it is important that the subject of the relationship between science and the rest of society be discussed. What is the influence of ideas or starting points in the formation of scientific theories? What is the responsibility of the scientist to prevent misuse of his or her discoveries? Must everything that *can* be done by scientists, be done? In spite of many scientists' determination to "stick to the facts," these are problems that may not be ignored.

The picture I have drawn acknowledges the importance of Christian students to prepare themselves for the work-a-day world. It also stresses the importance of exerting a positive Christian influence upon the chosen field.

A view of history at The King's College

Dr. Harry J. Groenewold Assistant Professor of History

All historians, whether they admit it or not, interpret history from a certain perspective. The presence of various schools of historical thought and diversity of interpretations — for example: idealist, positivist, marxist — indicates that the standpoint or world-and-life view of the historian always intrudes in his theoretical activity.

Christian historical study takes as its standpoint the sovereignty of God over his creation. God gave man a unique task: to reign over the creation as God's servants and to open up its rich potential. Christian historical study focuses on man's response to this task or, if you will, cultural mandate.

Man did not remain an obedient servant; he rebelled and wanted to be like God. But man's task did not disappear with his rebellion; rather, his response has become one of obedience or of disobedience. Man is culturally engaged in the building of the kingdom of God or in the building of the kingdom of man and its claims of autonomy.

The Christian historian seeks to identify this religious dynamic at work, i.e., how the life of a culture opened up under the direction of this religious dynamic. To the fullest extent possible, he endeavours to evaluate the unfolding of culture according to the norms revealed by God.

Christian historical study is very sensitive to the interwoven totality of human cultural products, and it realizes only too well that man's historical situatedness shapes and influences his cultural activities, institutions, and relationships. Thus man's cultural mandate is exercised in diverse fashions from one cultural area to another and from one era to another.

At The King's College we hope to explore the implications of this perspective by a careful analysis of Western civilization from the fall of the Roman Empire to the present day. It will enable us to study various cultural communities and regions in their historical context as well as their shaping influence on Western civilization.

Philosophy — A conceptual glue

Dr. Russell R. Savage Assistant Professor of Philosophy

Just as each discipline has its own subject matter, so philosophy as an academic discipline has a unique subject matter. Three general examples are: (1) metaphysics — that is, topics such as the free will problem, the nature of time, causality and the problem of universals; (2) epistemology — the nature and foundation of knowledge; and (3) the history of philosophy as a contribution to human culture.

More importantly for the liberal arts curriculum as a whole, the philosopher has two other tasks. The first is that of criticizing all the other disciplines. He carries out this task by performing a conceptual examination of each discipline. He seeks to uncover the internal logic of the discipline in question. What is the methodology employed? Is it appropriate to the subject matter? What counts as evidence in inquiry related to the discipline? Is it the appropriate sort of evidence? The philosopher also seeks to expose the conceptual presuppositions which, though hidden perhaps, govern what sort of inquiry is carried out and what sort of conclusions are allowed or not allowed. He also asks whether these presuppositions are warranted or are even capable of support.

The third task of philosophy in the liberal arts curriculum has direct relevance to the Christian perspective which guides all learning at TKC. It is a central activity of the philosopher in a Christian college to explore the relationship of the disciplines to each other and of all disciplines to the Christian faith. It might be said that philosophy is the conceptual glue that holds all the disciplines in the curriculum together in an integrated whole.

In the secular university, philosophers, isolated in their own department, examine other disciplines in ignorance of what is really going on in those disciplines. At the same time, the other disciplines proceed without a clear understanding of the philosophical assumptions and presuppositions which underpin and permeate their own work. To remedy this lack of dialogue, members of the disciplines make periodic forays into each other's domain by having joint seminars and lectures. The sad fact is, though, that faculty are involved to some extent in empire building because there is no sustained interest in other disciplines or education as a whole. In a Christian university such as TKC everybody is there to pursue God's kingdom through higher education so each has a directed interest in seeing that truth is gained irrespective of the status of each discipline. Members of each discipline, because they as well as the philosophers are vitally concerned with the relationship of their faith to their research will not resent the philosopher when he helps them understand this relationship. The philosopher on the other hand is motivated to see himself and his discipline as a

cont. on p.19

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Wishing you the Lord's blessings in
all your educational endeavours,
and the faith, wisdom and courage
to develop and implement a truly
biblical curriculum.

Christian Schools International District 11

We extend hearty congratulations to you on the opening of the College dedicated to Christ, the King. It is our prayer that ***The King's College*** *may be a blessing to the Christian community and to all of Canada. May God be praised!*

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Congratulations as you open the doors of the College of the King to his children. We have looked forward to this day with eager anticipation and praise the Lord for his goodness. May he raise you to make his name great.

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Hearty congratulations to The King's College. May you be richly blessed in the service of our King as you seek to discover and unfold his lordship in academic endeavour.

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Enrolment Statistics

When a year ago we began recruiting students for The King's College, we estimated that the number we could expect the first year would be about 50. This figure was based on the number of potential college students graduating from the Christian high schools of Western Canada and the number of students in the wider Christian community which we would be able to reach in one year through visits to public high schools. Originally some people thought the estimate of 50 was too high and we should expect only 35-40 students the first year.

However, our expectations, even our dreams, have been far too limited. When the College opened on September 3 we had 73 students. The Lord has shown us that we must trust Him, that we can dream dreams, and that He is ever faithful to His people whenever they seek His kingdom, first.

Our students come from three provinces of Canada: 7 from Ontario, 25 from British Columbia, and 41 from Alberta. Almost all of them are full-time students. A few are part-time and another few are taking courses at both King's and another institution. In addition to our regular students, we have about fifty adult students enrolled in our evening extension program. Another fifteen students are taking private music instruction through the College.

Following is a list of all our regular students and their home town.

Harold Aukema, Ridgetown, Ontario; Sophie Beimers, Richmond, B.C.; Roy Berkenbosch, Edmonton, Alberta; Cheryl Block, Three Hills, Alberta; John Boonstra, Edmonton, Alberta; Gordon Bosker, Lethbridge, Alberta; Joyce Bosker, Lethbridge, Alberta; Rita Bultenbos, Carvel, Alberta.

Carol De Groot, Lethbridge, Alberta; Arie DeJong, Delta, B.C.; Anita Dekker, Edmonton, Alberta; Alice de Koning, Willowdale, Ontario; Len DeRuiter, Edmonton, Alberta; Karen Donkersgoed, Coaldale, Alberta; Alvina Dost, Edmonton, Alberta; Allan Drexhage, Edmonton, Alberta; Jo-Ann Dykstra, Surrey, B.C.; Margaret Dykstra, Waterdown, Ontario; Stephen Ebbers, Richmond, B.C.; Theresa Feitsma, Ponoka, Alberta; Carla Griffioen, New Westminster, B.C.

Pamela Havinga, Calgary, Alberta; Heidi Kastelein, New Westminster, B.C.; Joy King, Calgary, Alberta; John Kits, Edmonton, Alberta; Lori Klingbeil, Edmonton, Alberta; Ronald Komarniski, Edmonton, Alberta; Philip Koning, Edmonton, Alberta; Miriam Kooiman, Red Deer, Alberta; Mary-Ann Kostelyk, Port Alberni, B.C.; John Kranenborg, Red Deer, Alberta.

Carolin Leffers, Edmonton, Alberta; Larry Lutgendorff, Brampton, Ontario; Marvin Moedt, Maple Ridge, B.C.; Douglas Monsma, Edmonton, Alberta; Margaret Nieuwenhuis, Lethbridge, Alberta; Edward Noot, Edmonton, Alberta; Sidney Olivier, Victoria, B.C.; Gordon Oudman, Lacombe, Alberta.

Caroline Patrick, Calgary, Alberta; John Paul, Abbotsford, B.C.; Theresa Peereboom, Victoria, B.C.; Margaret Peetoom, Burnaby, B.C.; Ron Pierik, Calgary, Alberta; Coby Pol, Sexsmith, Alberta; Judith Prins, Lacombe, Alberta; Loretta Prins, Edmonton, Alberta; George Rowaan, Calstor Centre, Ontario; Francis Ruiter, Edmonton, Alberta.

Joyce Schuurman, Surrey, B.C.; Elna Siebring, Mill Bay, B.C.; Liz Siebring, Mill Bay, B.C.; Clarice Sypkes, Rocky Mountain House, Alberta; Suzan Szelekovszky, Edmonton, Alberta; Joyce Ten Hove, Blackfalds, Alberta; Lolita Tolkamp, Langley, B.C.; Ann Vanden Born, Edmonton, Alberta.

Miriam Vander Kooy, Toronto, Ontario; Grace Van Haren, Lacombe, Alberta; James Van Hemert, Langley, B.C.; Joy Van Hemert, Langley, B.C.; Kathleen Van Huizen, Langley, B.C.; Linda Van Roekel, Maple Ridge, B.C.; Henriette Veeneman, Abbotsford, B.C.; Joan Veldkamp, Edmonton, Alberta; Susan Veluw, Iron Springs, Alberta.

Joyce Venema, Richmond, B.C.; Ian Verseveldt, New Westminster, B.C.; James Voogd, Edmonton, Alberta; Edith Vriend, Houston, B.C.; Jolyn .Wamsteeker, Diamond City, Alberta; Mark Wierenga, Edmonton, Alberta; Annette Woltjer, Lacombe, Alberta; Nicholas Zwaagstra, Stoney Creek, Ontario.

cont. from p.17

servant to the rest of the disciplines. Though he has expertise in conceptual analysis, he needs the other disciplines to provide content to his examination without which he would be operating in an intellectual vacuum. He has only to reflect on the fate of twentieth century secular philosophy (both analytic and continental) to see the outcome when philosophizing is cut off from a wholistic appreciation of the entire liberal arts curriculum.

The academic program at TKC involves philosophers and teachers of other disciplines by having them all work together in planning the curriculum and team teaching many of the courses. There will also be opportunities to interact with the secular academic scene as represented by the University of Alberta which is close by.

Coherence in Psychology

Dr. Sidney DeWaal
College President

Studying psychology from a Christian perspective requires the mastery of a Biblical view of who the human individual is. Without a coherent Christian view of man, the student of psychology seems to be tempted to latch on to any dimension of the person's psychic life, absolutize it, and make it the sole explanation for the psychological functioning of the person.

Thus, for example, the psychoanalytic (Freudian) view of the person, which is quite mechanistic, holds that I am the product of my past and the (mostly bad) upbringing of my parents, instinctual drives being the motivating force. It's called psychic determinism. The behaviouristic view of man is not concerned about an "inner person", a psyche — Skinner denies that such a thing even exists — but defines the person merely in terms of behaviour. For them, psychology is the "science of behaviour", whatever that means. In this view, all that is important is to consider what a person does in reaction to influences from the outside. In fact, it is possible to predict how he will respond in certain circumstances. "Behaviour modification" is the manipulation of the person's need system through the peripheral nervous system. Humanistic psychology views the person on a higher plane and assumes that an inner being lies at the core of a choosing and responsible person. Man is the master of his own fate.

It is remarkable how many Christians think they have a Christian view of psychology when all they did was to modify Freud's deterministic view to make it fit the model of the all pervasive power of sin which has made life the big problem it is. Or they have used the conditioning practices of behaviourism to "train a child in the way he should go..." without recognizing that behaviourism sees the child as an empty shell that must be made into what others want it to be, and without regard for human, individual uniqueness. Or others, not quite able to see the difference between the humanistic high view of man (and end in himself) and the Biblical high view of the person (love God above all and your neighbour as yourself — therefore, a relational person), have adopted the selfishness prevalent in humanistic personal growth, thus perverting the Biblical notion of self love which is to be practiced in relationship with God and fellow people.

Neither does a Christian perspective in psychology mean that the student takes anything from whatever other views there are as long as it seems to fit a Christian view, or seems to work without violating Christian principles. This electric approach leads to nowhere in the applications of both experimental and clinical psychology.

A Christian perspective, however, does justice to all the human dimensions, and refuses to lift up one or two which then must fully explain who man is. A Christian point of view brings all these dimensions together in a coherent fashion, because it starts with a coherent view of the unity of the person. That unified person gives expression to the depth of his heart in the complexity of his psychological makeup and through the observable ways of his behaving in relationship with God, the people around him, and the world in which he lives.

Obviously, psychology is a far-ranging field of study, and it offers meaningful opportunities for Christian service in a life's career. That's even more so if you have developed during your years of study a view of man that is Biblically derived and academically coherent.

TKC Library: Surprise

Margaret Donnelly
Librarian

Our original vision of The King's College Library was of a small but useful collection. But inevitably the Lord's vision was greater than our own. We had hoped to develop a collection of 5,000 volumes. At the moment we have in excess of 30,000 volumes.

We were able to obtain these books because St. Patrick's College in Ottawa offered us their entire library collection, including cataloging at $1.50 per book. Because this college became affiliated with Carleton University and because of declining enrolment, they were faced with the necessity of closing their library and disposing of the books. When St. Patrick's first offered to sell the collection to us a year ago the price was $150,000. We were interested but did not consider purchasing the library until last spring when the price was dropped to $45,000.

This collection represents literally years of work in careful selection and cataloging of each book. To duplicate such a library would be extremely costly in terms of both money and time. The King's College is deeply grateful that we have been able to obtain this valuable resource.

The St. Patrick's collection contains general works necessary for a basic undergraduate library. We are now concentrating our efforts on developing the uniquely Christian character of our library.

AN INVITATION TO JOIN US

If you would like to join us in this work of Christian higher education, we invite you to become a member of the Christian College Association (Alberta), the organization which operates The King's College. The two criteria for membership are agreement with the Educational Principles of the College (found elsewhere in this newspaper) and financial support of the College.

The Association has been encouraging its members to support the College on a regular basis. It suggests sending the College twelve post-dated cheques of $10 each for the next twelve months. If you prefer to make your donation (in any amount) in one cheque, please feel free to do so. Please cut out the following form and mail it with your donation to the College. Thank you for your support.

• •

☐ Yes, I am in agreement with the Educational Principles of The King's College, and I wish to become a member of the Christian College Association. You have my pledge of continuing support. Enclosed please find a cheque (or post-dated cheques) for _____.

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The Ontario Christian College Association

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Our hopes and prayers are with you as you seek to forge a new path in Canadian higher education. May God's blessing rest on all you undertake this coming academic year and in the years to come.

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May the students at The King's College be blessed as they search the Scriptures for knowledge and wisdom in their studies. May the faculty provide Reformed leadership to those young men and women who walk the halls of The King's College.

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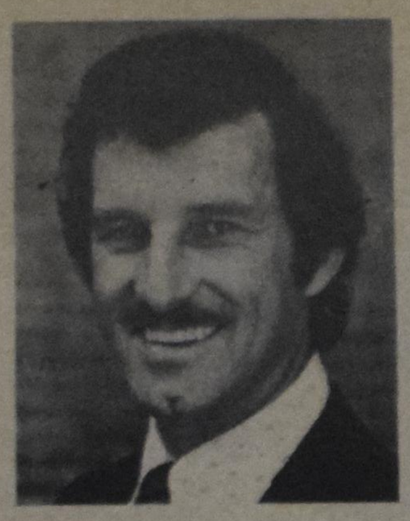

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MAY GOD BLESS YOU

As The King's College opens its doors to admit its very first group of students, I extend to President DeWaal and to all staff members and students sincere congratulations and best wishes from Calvin College.

May God richly bless The King's College with an excellent faculty and support staff, with an eager student body, with adequate facilities, and — most important of all — with the motivation and ability to hold aloft the beacon of the Christian faith as reflected in the Holy Bible and the Reformed standards.

It is my hope and prayer that Calvin College and The King's College not only wish each other well but also find ways to cooperate and grow together as brothers and sisters in Christ. Our bond in him transcends national boundaries and cultures.

Anthony J. Diekema
President

TRINITY CHRISTIAN COLLEGE

August, 1979

To the Members of the Board of Trustees, Faculty and Administration, and Constituency of King's College

Dear Brethren:

We rejoice with you on the momentous occasion of your opening. Praise God that He has raised you up to serve with us and kindred institutions of Christian higher education to have a redemptive influence upon North America and the world at large.

We know about your struggles to render ideas and vision into a tangible institution that stands for God's Kingdom. We commend you for the sacrifices you have made and the high standards you have set for yourselves. We praise you for the quality of the people who have been assembled to carry out the mission of King's College. We rejoice to know that because of you, generations of students will now have ready access to reformational Christian higher education.

We at Trinity Christian College pledge ourselves to warm fraternal relations with you as both our institutions serve the King and His people. We promise to be faithful in praying to our gracious Father in heaven for your every success. Amen!

Yours in Christ,

Jack Van Der Slik
Academic Dean

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THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst

33. Forgetting her wet stockings, forgetting the fierce soldier, forgetting the terrible commotion, she walked around the yard searching while the water dripped from her clothes.

High in the tree a thrush began to sing. This suddenly reminded her of her foolish husband, who always listened to birds. And then she remembered the buns in the oven—the buns for the King, for the two kings. Off she dashed without her cap. Down the deserted alley that led to the windmill. Past the well near the windmill. This time she didn't stop to look at her reflection. Oh, the raisin buns! The raisin buns!

34. An old woman was sitting beside the windmill. She was the miller's grandmother. She walked with a cane, and had been afraid to join the crowd. So she had stayed home and was quietly sunning herself on her little bench. She was dreaming about the two kings: ah, if only she could see them once—those two splendid monarchs.

Suddenly Mrs. Bumble went flailing by, capless, her hair after her, her skirts wet, and her eyes full of fear.

"Madam!" cried the grandmother. "Madam, what's the matter? What's happened?"

"They're burning! They're burning!" cried Mrs. Bumble, racing on.

The little grandmother trembled in agitation. "They're burning? Those two splendid kings burning? How awful!"

35. Jolly Baker Bumble was sitting on a low wall beside the church, his hands folded on his belly. There was a friendly sparkle in his eyes and a friendly smile on his lips. "Those birds, those wonderful birds! How beautifully they can sing!" He had forgotten the excitement in town; he had forgotten the kings, and he had forgotten his buns. The melodies of the birds seemed to tumble over his head.

Suddenly something else tumbled over his head. "You bumbler! You dreamy bumbler! What are you doing sitting here? Home! Hurry, hurry!"

Jolly Baker Bumble looked up, startled. His wife came swooping down on him and yanked him off the wall. Baker Bumble's eyes grew wide in astonishment. His wife looked so . . . so . . . !

36. "Come on, hurry! You and your birds! Sitting there dreaming while your buns are burning. Come on!"

She pulled the fat baker along by his apron, not caring if it ripped. "The buns! The buns!" Baker Bumble stumbled along. He couldn't run very fast, but he had to keep up. He didn't understand it; his wife looked so . . . so strange. Her cap was gone and her hair was flying and water was dripping from her skirt.

All she could say was, "The buns! The buns, you bumbler!"

And then he, too, remembered the King's raisin buns in the oven, and he speeded up. "Oh, yes, the buns!"

37. Baker Bumble ran as fast as his fat legs would carry him. He reached the door before his wife, panting and puffing and gasping. The large white cat was dozing on the stoop. She didn't care about kings and parades and buns that might burn. Seeing Mr. and Mrs. Bumble coming, she arched her back and stuck her tail straight up in welcome.

But her kind, gentle master was so wild; he stumbled over her and crashed into the door of the bakeshop. Startled, the white cat leaped aside, against Mrs. Bumble. Splash! A soaking wet skirt hit her in the head. Brrr! How horrible! The poor cat darted into the street, sneezing and snorting. She would find a better place to nap.

38. Baker Bumble's heart was pounding in his ears from strain and excitement. He charged to the oven and threw open the door. Were they . . . ? He peered into the dark, hot hollow with frightened eyes. Hot, damp air struck his sweaty forehead. Were they . . . ? He sniffed. With an iron hook he pulled one tray toward him.

No, no! They weren't burnt! He grabbed his wife, who had stuck her capless head into the oven to see, and swung her around the room, dancing with joy. "They're not burnt! They're not burnt!"

"You buffoon! You silly buffoon!" scolded his wife, pulling herself free and darting into the house.

"They're not burnt! It makes me sing. They're not burnt; they're fit for a king!"

39. Out of the oven came the buns. The delicious fragrance spread through the bakeshop and out the door into the street. They were beautiful: browner and crustier and shinier than ever. The jolly Baker was so delighted, his round face was even shinier than the buns. A little cinnamon and sugar on top and they'd be even tastier. The King would love them and so would the strange king.

"But what's this? The biggest, tastiest looking bun in the middle? Isn't that the one with the pine cone in it? How did it get there? No, you don't belong here; you're staying behind. I didn't bake you for the King; you're for lanky Lou, who pulls dirty tricks on hungry dogs. Ha-ha-ha!"

40. People were beginning to pass by the shop. The procession must have reached the palace and the people were going home. As they passed the bakeshop, they sniffed the air and said, "My, doesn't that smell good!"

Someone looked in over the Dutch door. It was the little tailor. "Ha, Baker Bumble, I see you're home already. Are the buns ready? You lucky dog—being asked to make buns for the King! And for the strange king too. But listen . . . ." And the tailor began whispering. "Did you hear what happened? They say some woman insulted the strange king. She straightened his coat-of-arms, and now he's terribly angry. The woman fled.

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CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3
(416) 682-8311

NOTES OF THANKS

HARMS: Als we terug zien op de dag van 7 september, onze veertigste huwelijksdag, dan zijn we zeer dankbaar voor die wonderlijk mooie dag met onze kinderen, kleinkinderen, familie en vrienden. Ook u heeft deze dag voor ons tot een onvergetelijke gemaakt.
De wijze waarop u in woord en gebaar blijk heeft gegeven van uw medeleven heeft ons bijzonder goed gedaan.
We danken u allen hier zeer hartelijk voor en wensen ook u verder op uw levensweg Gods zegen toe.
J. Harms & A. Harms — Strijbis Niawier, september 1979.

RUYF: We like to thank all our children, grandchildren, family and friends, for the flowers, cards, gifts and love, we received on our 50th Anniversary. Above all, we thank God for years of blessings, and pray for his continued care and love, in the years to come.
Mr. and Mrs. G. Ruyf, Stoney Creek, Ont.

SWART: Thank you for making our Silver Anniversary of September 10, 1979 an unforgettable one by way of attendance, cards, gifts, flowers and phone calls. Aslo father, pake Gerrit, of Hyum, Fr. who is here, thank you!
Jaap and Truus Swart (nee Vanden Heuvel), and children.
1930 London Rd., R.R.#1, Sarnia, Ont. N7T 7H2.

VEENHOF: We wish to express our sincere thanks to our children and grandchildren, family and friends who remembered us on our 55th Wedding Anniversary. Above all we thank the Lord for giving us so many years together.
Mr. and Mrs. W.F.Veenhof, 159 Bradley St., St. Catharines, Ont. L2T 1R9.

BIRTHS

BENJAMINS: Wayne and Maria thank the Lord for the unexpected arrival of twin girls, HELEN ELIZABETH and ELAINE JENNY, born August 22, 1979. They are sisters for Sarah and Karen, and granddaughters for Mr. and Mrs. A. Benjamins of Embro, Ont. and Mr. and Mrs. D. Koolhaas of Lindsay, Ont.
R.R.#2, Stroud, Ont. L0L 2M0.

DEMOOR: With joy and praise to God we announce the birth of our son JONATHAN MICHEL on September 25, 1979. Thank God with us for this covenant child.
Ary and Sharon DeMoor, 82 Harvey St., Chatham, Ont.

RENKEMA: Our home is filled with happiness, because on September 14, 1979 the Lord entrusted another child to our care. We have named him, ERIC DANIEL; a brother for Renee, Marcus, Steven, Ingrid and Joel.
The Wm. Renkema family, Box 722, Wyoming, Ont., N0N 1T0.

BIRTHS

SLOMP: With great joy and thanksgiving, John and Alice announce the birth of their first child: LORETTA GAIL, born September 6, 1979, weighing 6lbs., 4oz. Loretta is the eighth grandchild for Mr. and Mrs. H. Luymes of Lacombe Atla., first grandchild for Mr. and Mrs. John Slomp of Brooks, Alta., and second great-grandchild for oma and opa Visser of Taber, Alta.
Box 1083, Brooks, Alta. T0T 0J0.

SMEENK: John and Sylvia thank the Lord for blessing them with a beautiful, healthy, daughter whom they have named ANDREA SHAWNA. She was born September 12, 1979. Andrea is a new sister for Kimberley, Jeffrey and Brent. Proud grandparents are Mr. and Mrs. H. Smeenk of St. Catharines and Mr. and Mrs. A. Knibbe of Woodstock, Ont. Great-grandparents are Mr. and Mrs. H.P. Schuringa from Rexdale, Ont., and Mrs. J.C. Knibbe in Holland.

VANMARRUM: With thankful and joyful hearts we, would like to share with you that God, has enriched our marriage with the birth of our second son ANDREW JEREMY, born September 2, 1979.
Proud parents: Harry and Annette VanMarrum (nee VanderVeen). A brother for Thomas and Teresa. Third grandchild for Mr. and Mrs. Jelle VanderVeen, eighth grandchild for Mr. and Mrs. Gerlof VanMarrum, thirty-first great-grandchild for Mrs. Ann Miedema, fifth great-grandchild for Mrs. W. Vanderveen (Netherlands).

MARRIAGES

DE BRUYN-MACDOUGALL: Bernard and Truus de Bruyn of Peterborough, Ont., are pleased to announce the forthcoming marriage of their youngest daughter KATHRYN LOUISE to MR. DONALD BRUCE MACDOUGALL, son of Mrs. Mary MacDougall and the late James Glen MacDougall, also of Peterborough. Ceremony to take place, D.V., on Saturday, October 6, 1979, at 7:00 p.m. in the Cephas Chr. Ref. Church. The Rev. H. Mennega officiating.
Future address: 706 Park Street, South, Peterborough, Ont.

DOUWES-BOUWMA: Mr. and Mrs. T. Douwes, R.R. #4, Simcoe, and Mr. and Mrs. R. Bouwma of Jarvis are happy to announce the marriage of their children SANDRA and GEORGE. The wedding will take place, D.V., on Friday, October 12, 1979 at 7 p.m. in the Jarvis Chr. Ref. Church. Rev. R. Fluit of Simcoe officiating.

DREYER-ROBERTSON: Mr. and Mrs. John Dreyer, 12 Markwood Dr., Kitchener, are happy to announce the forthcoming marriage of their daughter PAULA to DON ROBERTSON, son of Mrs. C. Robertson and the late Mr. P. Robertson of Pickering, Ont. The wedding ceremony will take place, the Lord willing, on Saturday, October 20, 1979, at 3:30 p.m. in the First Chr. Ref. Church on Talbot St., London, Ont. Rev. John Van Til officiating.
Future address: 724 William St., London, Ont.

Share your news with the C.C. family

ANNIVERSARIES

"If thy presence will not go with me, do not carry us up from hence" Exodus 33:15 (Wedding Text).

On Thanksgiving Day, October 8, 1979, the Lord willing, we hope to celebrate with our parents and grandparents

GERRIT JAN and GERRITDINA CRAMER (nee Breukelman)

their 25 Wedding Anniversary. The Lord has richly blessed us with these parents and grandparents and we pray that our Father will continue to bless them in their future.
Alice & Andy Vis
Fred & Alice Cramer; Carolyn
Albert
Miriam
Lydia
Connie
Randy
Ray
Gerrit
Home address: R.R.#3, Thunder Bay, Ont. P7C 4V2.

Muiderberg — Barrhead
1939 — 1979
October 11
With joy and thanksgiving to God, we hope, D.V., to celebrate on October 11, 1979, the 40th Anniversary of our parents and grandparents,

WILLIAM and ANTONIA DE HAAN (nee Nagel)

May the Lord continue to bless and guide them in the years to come.
With love,
Jim & Marie De Haan; Peter, Melanie, Willie, Joanna — Beaconsfield, Que.
Mike & Mieke Van Steenbergen; Albert, Michael & Melisa — Edmonton, Alta.
Ed & Edith De Haan; Carolyn, Wesley, David & Darryl — Lethbridge, Alta.
John & Linda De Haan; Trevor — Edmonton, Alta.
Home address: Box 124, Barrhead, Alberta.

1929 — 1979
We are grateful to our God that we may celebrate the 50th Wedding Anniversary of our parents

ANDRIES and ANNE DE JONG (nee Edema)

on October 5, 1979.
Their thankful children:
Ralph & Janny Huizenga — Abbotsford, B.C.
John & Hilde Abma — Edmonton, Alberta
Sharon Orr — Rocky Mountain House, Alberta
Wes & Hilde de Jong — Rocky Mountain House, Alberta
Ann & Andy Simonski — Vernon, B.C.
and grandchildren
Home address: Box 711, Rocky Mountain House, Alberta.

1964 — 1979
DE ROVER
"What shall I render unto Jehovah for all his benefits toward me?" Psalm 116:12.
Mr. and Mrs. Dirk de Rover, with their children and grandchildren, thankfully announce their 15th Wedding Anniversary on October 23, 1979.
Children of Mr. Dick de Rover and step-children of Mrs. Vera de Rover (nee Parker):
Peter & Joanne Vandervelden
Karel & Betty Derover
Harry & Irene Ferguson
Tony & Corrie Vanderwiel
Wiebe & Margaret Vander Meulen
Henry & Velma Duifhuis
Chris & Greta Overvoorde
Richard & Elsie Duifhuis
Joe & Dena Huizinga
John & Affie Duifhuis
30 grandchildren and 4 great-grandchildren.

Home address: 8907 Hadden Ave., Ft. Langley, B.C. V0X 1J0.

ANNIVERSARIES

1939 — 1979
Leeuwarden — St. Catharines
October 18
With praise and thanksgiving to the Lord, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

THOMAS and WILMA ELGERSMA (nee Sybrandy)

We pray that the Lord will continue to bless them and keep them.
Peter & Jane Elgersma; Bev, Tom and Peter Jr.
Hessa & Andy Dykstra; Valerie and Rob
Wilma & Mike Johnson; Mark and Kevin
Tena & Alex Krikke; Doug, Sandra, Diana and Joel
Norma Elgersma
Open house on Saturday, October 20, 1979, from 2 - 4:30 p.m. at the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines.
698 Niagara St., St. Catharines.

1954 — 1979
Chatham
With joy and thanksgiving to the Lord, we hope to celebrate on October 15, 1979, the 25th Wedding Anniversary of our parents,

ANDREW and MARGARET HOEKSTRA (nee Postma)

We pray for God's continued blessing for them in the years to come.
Hetty & Mike; Michelle
Jim
Gretta
Debbie
Open house will be held on Saturday, October 20, 1979 from 2:30 - 4:30 at the First Chr. Ref. Church, Chatham, Ont.
Home address: 50 Dunvegan Dr., Chatham, Ont. N7M 4Z8.

1954 — 1979
With joy and thanksgiving to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

DICK and GRACE KLOOSTRA (nee Postma)

on Monday, October 15, 1979. We pray they may experience God's blessing on this occasion and in the years to come.
Their children:
Wally & Donna — London
Shirley
Robert
Paul
Kenny — all at home.
An open house will be held on October 20, 1979, in the Fellowship Hall of the First Chr. Ref. Church in Chatham, from 2:30 to 4:30 p.m.
Home address: 28 Simonton Dr., Chatham, Ont. N7M 5C6.

1954 — 1979
Zwartsluis, Dr. — Strathroy
On October 15, 1979, D.V., we hope to celebrate with much love and joy the 25th Anniversary of our parents and grandparents,

HENDRIK and HENDRIKA MEYERING (nee Tamming)

We thank and praise our God for his love and guidance he has given Dad and Mom these past years and it is our prayer that he will continue to bless them as richly with health and much happiness for many more years to come.
With congratulations and love,
Margaret
Melvin & Grace; Christa
John
Janey
Martha
And brothers and sisters from the Netherlands. Friends and relatives are invited to share in this celebration at an Open House held in the IOOF Hall, 195 Front St., Strathroy, Ont.
Home address: 43 McKellar St., Strathroy N7G 2Y1.

ANNIVERSARIES

1939 — 1979
Uithuizermeeden — Winnipeg
Holland — Canada
On November 11, 1979, the Lord willing, we hope to celebrate with our parents,

KLAAS and GRACE PLOEGMAN

their 40th Wedding Anniversary. We wish them the Lord's blessing in the years to come.
With love, their children and grandchildren:
Martin & Bea Ploegman; Kathleen, Marcella, Paul, Joshua — Vernon, B.C.
John & Irene Ploegman; Joanne, Kenny — Emo, Ont.
Grace & Tom Polczer: Shawn, Ryan, Keri — Edmonton, Alta.
Gerty & Sid Horton — Kelowna, B.C.
Pete & Rickie Ploegman; Angie, Shannon, Kevin — Winnipeg, Man.
Home address: 163 Fraser's Grove, Winnipeg, Man. R2K 0E8.

1929 — 1979
Hengel, (O) — Langley, B.C.
On November 1, 1979 we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents
BOUKE and WILLEMIEN ROFFEL (nee Jansink)

Bill & Ann Roffel — Burnaby, B.C.
Herman & Anita Hystek — Yarrow, B.C.
Joe & Nancy Vreugdenhill — Alamo, Calif.
Jack & Willy Toxopeus — Langley, B.C.
Bob — Toronto, Ont.
17 grandchildren
13 great-grandchildren
"For they know what they have believed, and are persuaded that he is able to keep that which they've committed unto him against that day."
Home address: 5633 211 St., Langley, B.C.

1945 — 1979
October 19
Brinston, Ontario
With joy in our hearts and thankfulness unto the Lord, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

RALPH and JOHANNA TIBBEN (nee Jansen)

We pray for God's continued blessing for them in the years ahead. Congratulations and love from:
Harold & Freda; Stanley, Jeffrey, Dawn — Iroquois
Henry & Femmie; Cindy, Donald, Gregory — Iroquois
John & Edith; Robbie, Eric, Billy — Brinston
Tony & Annie; Sidney, Harvey, Linda, Albert — Iroquois
George & Grace; Douglas, Amanda, Carla, Sara — Brinston
Neil & Chris; Heather, Valerie Wade — Brockville
Ralph & Japke; Andy, Michael, Mark — Brinston
Bill & Wilma — Brinston

1954 — 1979
October 9
With joy, thanksgiving, and, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents.

PETER and SYLVIA VELLENGA (nee v.d. Ploeg)

It is our prayer that God will keep them in his care for each other and us in the years to come.
Congratulations and love from:
Peter, Frank, Ida, Linda, Debbie.
Open house will be held on Friday, October 12, 1979. From 7:30 to 9:30 p.m. at the gym of the Fruitland John Knox School. No. 8 Hwy.
Best wishes only.
Home address: 59 Battlefield Dr., Stoney Creek, Ont. L8G 1V1.

Classified Advertising

ANNIVERSARIES

1954 1979
Lethbridge Edmonton
October 28
"In everything you do put God first, and he will direct you and crown your efforts with success" Prov. 3:6.
On October 28, 1979, we will celebrate with our parents and grandparents,

LLOYD AND NETTIE WESTRA
(nee Vanderbeek)

their 25th Wedding Anniversary. Mom, and Dad, we pray that God will continue to bless you with many more years together.
With love:
Barbara & Bill; Glenda
Linda & Art; Jason, Laura
Kenneth
Donna
Home address: 5308 - 94B Ave., Edmonton Alberta, T0B 4J0.

OBITUARIES

Met diepe droefheid geven wij U kennis dat het de Here behaagd heeft op 17 september 1979 tot zich te nemen in Zijn heerlijkheid mijn geliefde man, onze vader en opa

HENDRIK BRINK

op de leeftijd van 69 jaar.
Zeer zwaar valt ons dit verlies, maar het leven was hem Christus en het sterven gewin.
Want wij weten dat, zo ons aardse huis des tabernakels afgebroken wordt, wij een gebouw van God hebben, een huis niet met handen gemaakt, maar eeuwig in de hemelen. 2Cor. 5:1
Geliefde echtgenoot van Zwaantje A. Brink-Vinke
Diny & Hildo Post; Annie, Susan, Marie, Henry, Geraldine, Rhea
Gerrit J. & Alice Brink; Hendrick, Peter, Garett
De rouwdienst heeft plaats gehad op 19 september om half twee in de First Christ. Ref. Church en werd geleid door Ds. J. Nutma waarna de begrafenis plaats vond op Mountain View cemetary.
Home address: R.R.#5, Thunder Bay, Ont. P7C 5M9.

July 6 September 19
1914 1979
Schraard, Fr. Trowbridge, Ont.
"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away" Revelations 21:4.
After much suffering the Lord promoted to Glory,

CORNELIS (KEES) DE HAAN

at the age of 65
"After the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" Revelations 21:23.
Beloved husband for 40 years of Wybrig de Haan, nee Bakker
Dear dad and pake of:
Tjeerd & Hilda de Haan; Angela, Sharman, Christopher, KC, Steven — Abbotsford, B.C.
Bakke & Robert Johnson; Somani, Tamara, Wannetta, Maya, Jeremy — Sandford, Ont.
Sipke & Greta de Haan; Kimberly, Sonia, Jamie — Waterloo, Ont.
Anno & Diane de Haan; Jeffery, Shana — Mission B.C.
Elisabeth & Tim Van de Kemp; Serena, Nathan — Embro, Ont.
Janna de Haan — Uxbridge, Ont.
Pearl & Hugh Verstoep — Atwood, Ont.
Funeral services were held 10:00 a.m., Saturday, September 22, 1979 at the Listowel Chr. Ref. Church. Internment at Elma Centre Cemetary.
Home address: R.R. #2, Listowel, Ont. N4W 3G7.

OBITUARIES

Psalm 23:6
"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."
On Monday, September 10, 1979, the Lord took home our nephew and cousin,

JOHN DYK

Son of Leo and Truus Dyk.
May the Lord comfort and strengthen you, is the wish of our families.
Henk & Harmke Dyk — Blyth, Ont.
Murray & Rika Dyk — Burford, Ont.

Psalm 23:1
"The Lord is my shephard, I shall not want."
After a lengthy illness of 5 months, the Lord, in his great love and wisdom, took unto himself on September 10, 1979 at his home, our beloved son and brother,

JOHN DYK

in his 20th year.
His parents:
Leo and Tryntje Dyk
His sisters:
Tilda (Mrs. Egbert Jan Kelly) — Dunnville
Gina (Mrs. Ed Benjamins) — Drayton
Dorothy — at home
His brother:
Peter — at home
The funeral service took place on Thursday, September 13, 1979 at 2 p.m. at the Blyth Chr. Ref. Church.

'He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress: my God: in him will I trust" Psalm 91: 1&2.
The Lord at his appointed time on September 18, 1979 took home our beloved husband, father and grandfather,

LIEUWE GREIDANUS

at the age of 64.
We are thankful to God for the love and faith he showed to each one of us.
Husband of Josina Greidanus (nee Van Kooter)
Father of:
Ed & Myrna Greidanus — Edmonton
Joan & Ed Haagen — Edmonton
Larry & Sharon Greidanus — Puyallup
Hilda & Jim Siebert — Olympia
Tony & Suzy Greidanus — Eatonville
Wilbur Greidanus — Eatonville
Grandfather of 14 grandchildren.
Funeral services were held in Tacoma Chr. Ref. Church on Monday, September 24, 1979, 11:00 a.m. Rev. R. VanderLey officiating.
Home address: Box 37, Route 1, Eatonville, Washington, U.S.A. 98328.

On Wednesday, September 5, 1979, after a lengthy illness, the Lord took home our dear husband, father and grandfather,

HENDRIK OOSTERVELD

in his 76th year.
"And I heard a voice from heaven saying, 'Write this, Blessed are the dead who die in the Lord henceforth. Blessed indeed, says the spirit that they may rest from their labors for their deeds follow them" Revelation 14:13.
Beloved husband of Gien Uuldriks.
Dear father and grandfather of:
Henk & Lena Oosterveld; Etta, Chris, Rick, Alison, Harry, Ron, Ed — Guelph, Ont.
Reina & Andy Sloot; John, Rhea, Jaqueline, Ed, David, Linda, Barbara — Guelph, Ont.
Rance & Shirley Oosterveld; Michael, Leanne — Battle Creek, Mich.
Funeral services were held on Saturday, September 8, 1979 at 10 a.m. from First Chr. Ref. Church, Guelph, Ont., Rev. John D. Hellinga officiating.
204 Edinburg Rd. S., Guelph, Ont.

OBITUARIES

Heden nam de Here tot zich ons medelid

MRS. ADA VEENSTRA

in de ouderdom van 65 jaar.
Echtgenoot van Gerrit Veenstra.
Trooste de Here alle nabestaanden.
Namens "De jeugd van vroeger", Christian Reformed Churches, Woodstock, Ont.

Op de plaats van samenkomst van de gemeente van Jezus Christus, nam God op zondag 12 augustus tot zich zijn kind, onze lieve moeder, grootmoeder en overgrootmoeder

JANTJE WENDEL
(nee de Haan)

op de leeftijd van 75 jaar, sinds 23 juli 1975 weduwe van Karl Wendel te Roden.
T.C. Wendel & P. Wendel van Hoorn; Margaret — Toronto, Ont., 17 Gulliver Rd.
J. Hoekstra-Wendel & K. Hoekstra; Petra, Natasha, John, Karl — Emmeloord, 22 Dinkelstraat
J. Wendel-Broekhuisen & H. Broekhuisen — Best, N.B., Johan Friso Park 93
C.E. Wendel & M. Wendel-Spekkers; Timothy, Elizabeth — Halton Hills, Ont., 312 Westcott Rd.
2 Cor. 4:16-18 t/m 2 Cor. 5:1-10
Rouwdienst werd gehouden in de Gereformeerde kerk te Roden op 16 augustus 1979, de teraardebestelling vond plaats op de Algemene Begraafplaats aldaar.

On September 19, after a lengthy illness the Lord took home his child

TJITSKE WIERSTRA-ZIJLSTRA

at the age of 61 years and 6 months.
Beloved wife of Peter Wierstra
and mother and grandmother of:
Lowell & Jane Wierstra - Ruiter; Annette Janice, Karen Michelle, Peter Terrence
Robert & Joyce Ann Wierstra - Weadick
Sidney & Margaret Rose Wierstra - Mills; Benjamin Thomas, Charles Stanley
Edward & Mary Lou Wierstra - Antoniozzi
Samuel Trevor & Annie Cross - Wierstra; Tjitske Petrina
John Peter Wierstra
Romans 14:7,8
The funeral took place on September 22, 1979, Chr. Ref. Church, Guelph, Ont.
Home address: R.R.#3 Fergus, Ont. N1M 2W4.

After much suffering, which she bore so courageously, her Lord in his time, called home on Wednesday, September 19, 1979, our dear niece and cousin

TJITSKE WIERSTRA-ZYLSTRA

at the age of 61.
May the Lord comfort and sustain Piet and the children.
"Tante" Martha Van Schepen-Zylstra and family.

Na een langdurige ziekte nam de Here op 19 september tot zich in vol vertrouwen in haar Heer en Heiland, onze geliefde schoonzuster en tante

TJITSKE WIERSTRA-ZIJLSTRA

Geliefde echtgenoot van Pieter Wierstra.
Namens de familie:
Tj. Bouma & A. Bouma-Wierstra — Birdaard, Fr.
Herman & Syti Harms; Angelique, Ingrid, Rick — Grand Rapids, Mich.
Berend & Joke Bouma; Anita, Willeke, Wendy — Veenendaal, Neth.

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Psalm 78

Continued from page 1

our personal lives but also in our national affairs. While our vision may not be as clear as that of Psalm 78, we too should be able to discern in a limited way, God's blessing or curse upon the nation. Psalm 78's history lesson is explicit. Judgement comes when God's will is not done; blessings follow when his law is obeyed.

Galatians 5:22 tells us that "the harvest of the Spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control," while Colossians 3: 12 and 13 add compassion, humility and forgiveness. Christians ought to know if these norms have been practiced in our country. They ought to know what has been just and what unjust in our past. With spiritual discernment, Psalm 78 assures us, the story will be meaningful and the riddle of the past will be solved. Armed with such a knowledge of their history, Christians will be able to lead the country to that which is of the Spirit.

Something must be said yet about history as a lesson. Obviously, an awareness of history has not prevented wars, has not ended exploitation, nor has it alleviated economic distress. This sad state of affairs, however, cannot be blamed on history's failure to instruct: it is caused rather, by the greedy selfishness of man. Sin still distorts man's vision, teaches him to ignore past blunders, blinds him to past injustices. Psalm 78, which uses history as a lesson, points out that Israel sinned time and again because they lost their faith in God's wonderful acts. They periodically forgot their history.

Even the discerning eye of the Christian cannot read history as clearly as the Psalmist. Without direct revelation history is not a road map or an instruction manual. History is more like a mountain top from which the traveller can scan the broad contours of the valley below, the purposeful windings of its streams and rivers. But to travel on, the climber must descend into the valley where trees and hills obscure the panorama he sees at the mountain peak. History does indeed provide us with lessons, but they are difficult to detect and even more difficult to follow.

History, particularily Canadian history, is important. As the memory of our nation, it permits us to see the actions of our generations in the perspective of the past. With spiritual vision we can discover in our country's history the deep-seated ills which plague our society. The study of history is a prerequisite for finding a cure.

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EVENTS

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Members of the Associated Church Press and Canadian Church Press will be among the delegates.

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Nov. 1 - 8 p.m. CHATHAM
Kent Secondary School

Nov. 3 - 7:30 p.m. JARVIS
Jarvis District Chr. School

Nov. 9 - 8 p.m.
BLOOMFIELD
Pine Crest School

Nov. 10 - 7:30 p.m.
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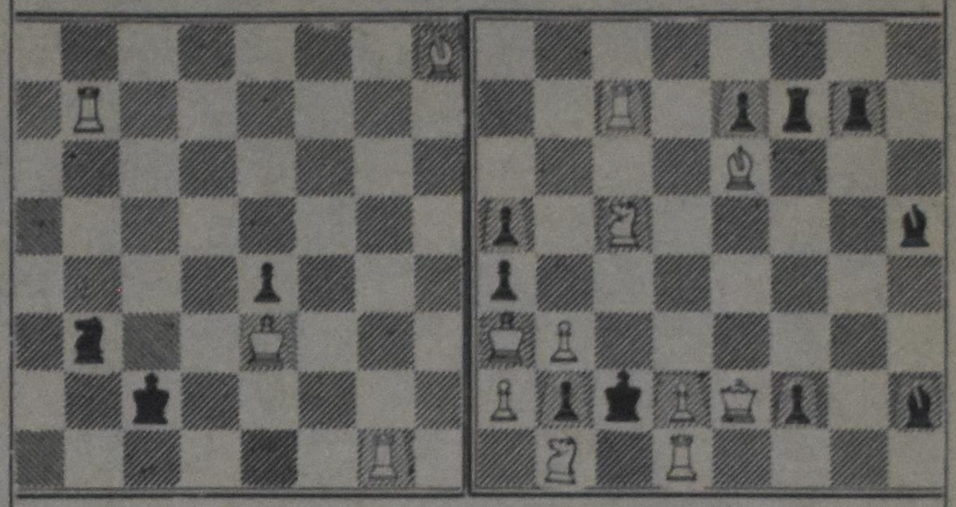
#802
R. Trautner,
Germany, 1959



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3-mover 3 pts. 2-mover 2 pts.

Notes:

1. Both problems this week are from German origin. The two-mover is more complicated due to discovered checks and the like. Speckmann's product is rather straight forward.
2. Please indicate the key and all variations for #801, and the key and threat, if any, for #802.
3. The deadline for the October problems will be given next week.

CALENDAR of EVENTS

Oct. 2-21	**Rev. Wurmbrand speaking engagements:** Oct. 9: **Mississauga**, Mississauga Gospel Temple at 8:00 p.m.; Oct. 11: **Hamilton**, Hamilton Dist. Chr. High at 8:00 p.m. Oct. 14: **Thunder Bay**, St. Thomas Anglican Church at 11:00 a.m. and 7:00 p.m. (Mrs. Wurmbrand) **Burlington**, Bethel Chr. Ref. Church at 10:00 a.m.; Oct. 15: **Thunder Bay**, St. Paul's United Church at 8:00 p.m.; Oct. 19 **Auburn N.S.**, West Kings Dist. High at 8:00 p.m.; Oct. 20 (Mrs. Wurmbrand): Greenwood Pentecostal Church at 7:30 p.m.; Oct. 21 (Mrs. Wurmbrand): **Cold Brook**, Cold Brook Baptist Church at 3:00 p.m.; **Alyesford**, 11:00 a.m.; **Kentville**, Chr. Ref. Church at 7:00 p.m.
Oct. 3	Fall Rally S.E. Ont. League of Chr. Ref. Church Ladies Societies in the Fruitland Chr. Ref. Church 10 a.m. with Mrs. Patricia Clark, Toronto. 2 p.m. with Rev. Henry Eshuis, Woodstock (in Dutch).
Oct. 11	The Fall Rally of the Central Ont. League of Chr. Ref. Women. Speakers: Rev. P. Kranenburg and Miss A. Masselink at the Holland Marsh Chr. Ref. Church.
Oct. 12-14	Christian Student Conference, Campus Shalom for all Ontario students beyond High School.
Oct. 13	Annual Meeting of the CJL Foundation. Speakers: Dr. Clark Pinnock of McMaster Divinity College and John Olthuis of CJL.
Oct. 13	Andre Knevel with the choirs and brass of the Christian Music Assembly in the Willowdale United Church at 8:15 p.m.
Oct. 20	Andre Knevel with the choirs and brass of the Christian Music Assembly in the Rehoboth Chr. Ref. Church, Bowmanville, Ont.
Oct. 20	**The Netherlands Bazaar**, Thornhill Community Centre, 7755 Bayview Ave. (at John), 11:00 a.m. till 9:00 p.m.
Oct. 26	At 8:00 p.m., Gospel Music Concert featuring **The Chrystalaires** and **The Singing Edwards** in the Burlington Chr. Ref. Church, Burlington, Ontario.
Oct. 29 Nov. 8	CJL's Public Affairs Director will visit the following communities: Oct. 29: **Winnipeg**; Oct. 30: **Smithers**; Oct. 31: **Terrace**; Nov. 1: **Victoria**; Nov. 2: **Vancouver**; Nov. 3: **Abbotsford**; Nov. 4: **Lacombe**; Nov. 5: **Red Deer**; Nov. 6-7: **Calgary**; Nov. 8: **Lethbridge.**
Nov. 17	The Ontario Christian College Association will hold its annual meeting at 1:00 p.m. in the Calvin Christian Elementary School auditorium, 547 West 5th Street, Hamilton.
Nov. 24	"Art and Craft Show" in the Toronto Dist. Chr. High School in Woodbridge, Ont.

Opfieringen fan it Fryske toniel stik "Der't De Dyk it Lan Omklammet": Oct. 19: **Woodbridge**, Toronto Chr. High at 8:00 p.m.; Oct. 27: **Vineland** Public School at 7:30 p.m.; Nov. 1: **Chatham**, Kent Secondary School at 8:00 p.m., Nov. 3: **Jarvis** Chr. School at 7:30 p.m.; Nov. 9: **Bloomfield**, Pine Crest School, Nov. 10: **Bowmanville**, Knox Chr. School; Nov. 14: **Strathroy**, Colborne Public School.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri., Oct. 12	Wed., Oct. 10	Tues., Oct. 9-10 a.m.	Fri., Oct. 5-10 a.m.
Fri., Oct. 19	Wed., Oct. 17	Mon., Oct. 15-10 a.m.	Fri., Oct. 12-10 a.m.
Fri., Oct. 26	Wed., Oct. 24	Mon. Oct. 22-10 a.m.	Fri. Oct. 19-10 a.m.

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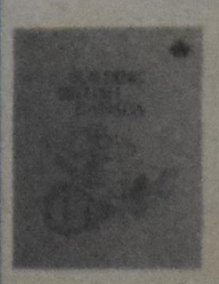

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